

THE
BAPTIST MAGAZINE.

FEBRUARY, 1845.

MEMOIR OF THE REV. SAMUEL WEBB.

BY HIS SON, THE REV. JAMES WEBB.

Most of the physical changes which the natural world is constantly undergoing, yield us pleasure. In various ways they promote our welfare, and minister to that love of variety which is a feeling inherent in our nature. But in the dispensations of providence we are often summoned to experience changes that create in our bosoms very painful emotions—changes that stretch on “the bed of languishing,” or remove into the unseen world, the objects of our dearest regard. We are hereby reminded that we live in a fallen world; that the sweetest earthly enjoyments are exposed to the withering influence of a curse; and that we belong to a race who have “the sentence of death” in themselves. Still “the glorious gospel of Christ” soothes our hearts under the severest bereavements, and especially when we can cherish the delightful persuasion that our departed relatives and friends reposed their hopes for eternity upon it. For we then feel assured that the separating transformation which has passed over them, has

only perfectly likened them to the image of the Saviour. We ourselves are quickened by their living examples and dying testimonies, to “press toward the mark, for the prize of the high calling of God in Christ Jesus;” while they, we are able to trust, have reached that blissful goal, and received the unfading “crown of righteousness.”

Samuel Webb was born at Pitsey, a village in the southern part of Essex, in the year 1776. His parents were of the humblest class, and in whose minds, there is reason to apprehend, “the fear of God” had no place. In consequence, he was left altogether destitute of those salutary checks and influences which spring from sanctified parental oversight. He was, moreover, suffered to remain uninstructed in the simplest branches of learning. He therefore grew up ignorant, careless, and wild. And though not much addicted to the grosser forms of wickedness, yet he was, in more than an ordinary degree, alienated from holiness and God. He occasionally

went to church, but there, alas, he listened to nothing suited to reclaim and save him; for at that period evangelical ministers in the episcopal church were extremely rare. Clergymen then, in rural districts, were too often not only "blind guides" with respect to the "narrow" way, but also shameless leaders in the "broad" one.

The subject of these pages continued in this state of ignorance and enmity until a short time before his marriage. His connexion with the person to whom he was engaged, exercised a beneficial influence upon him; for although she was not, at that time, a partaker of "the true grace of God," she was a prudent and judicious woman; and while, like himself, moving in the lower walks of life, she was *learned* as compared with her lover. During the period of their intimacy, she taught him to read. Through this attainment, like Columbus, he seemed to have discovered a new world, and he was bent on exploring it. An insatiable desire of knowledge sprang up in his soul, in which hitherto all had been dark and chaotic. Happily for him, one of his first lesson-books was the bible, and which was read for some time merely as such; but gradually his attention was roused by the "strange things" which it brought under his eye. His interest in its truths in relation to man's ruin and man's redemption deepened, until he was led very earnestly to seek that mercy of which, till of late, he had had no conception whatever. And he who, in the first instance, used holy scripture simply as a help to reading, ultimately found it "a lamp unto his feet, and a light unto his path." And thus its divine Author verified his own merciful declaration, "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known."

When his habits became more regular, and his attention was directed to the

inspired volume, his feet were turned, and with growing frequency, "into the sanctuary of God." To one trained as he had been, the followers of the Lamb, gathered into a Christian church, in their habits of thought, modes of expression, and religious usages, appeared well-nigh as singular as the dark-coloured tribes of Central Africa would, had he been suddenly placed on that continent. But as soon as he had received the truths of revelation, he loved the men who loved them; became delighted and edified with their converse; and soon after his marriage, about the close of the last century, "assayed to join himself to the disciples," was baptized upon a profession of his faith by Mr. Pilkington of Rayleigh, and received into the church of which that venerable minister then had, and now has, the charge.

Early in the present century he began to proclaim to his fellow-men, in some of the villages around Raleigh, the "good news from a far country." Having himself "obtained mercy," his heart burned with the benevolent desire to be the instrument of communicating that mercy to others. Although compelled by the pressure of the times, and the claims of an increasing family, to apply himself, with unremitting diligence, to the wearisome toils of a farm-labourer, he still continued to make the most vigorous exertions to supply the deficiencies of his early training, and to store his mind with useful knowledge. In pursuing these objects, he derived but little assistance from others; he was thrown chiefly upon his own energies; and if, in consequence, his progress was slower, it was, at the same time, more sure. He was blessed with a very firm constitution, so that although he now worked hard, lived hard, and studied hard, his health and vigour were not impaired.

In 1810, he removed to Ilford, became a member of the baptist church there, which then enjoyed the pastoral

superintendence of Mr. James Smith, and by that church, in the space of a few months, he was commended to the work of the Christian ministry. In 1811, he received and accepted an invitation to take the oversight of the church at Wattisham, in the county of Suffolk; and during two or three years of sedulous exertion in that sphere, he realized a fair portion of success and comfort. At the expiration of that period, a dissatisfaction with his ministry which had been felt from its commencement in that place by a few of its members, they openly and loudly avowed. This circumstance wounded his mind, and weakened his hands, and in a very short time he sent in his resignation and retired. While some of our pastors, perhaps, remain too long at the stations where they are located, others, there is reason to conclude, do not "bide their time" in them. The discontent, or the factious spirit, of a few, which wisdom might have quelled, or piety and devotedness have removed, induces them prematurely to quit posts which they might have continued honourably and usefully to fill. Not well versed, probably, in the government and discipline of Christian churches, they have resolved on abandoning scenes of spiritual effort, prompted rather by the impulses of feeling than by the dictates of a sound judgment. The subject of this memoir, in a calmer review of the event, deemed his first ministerial removal hasty and indiscreet. Eighteen months after this circumstance he opened a day and boarding school at Needham-Market, in the same county, which signally prospered. During his residence here he was generally engaged in preaching "the words of this life" either in the place where he dwelt, or in other parts of the county. Through his labours mainly, a small baptist chapel was erected at Stonham-Parva, a village situated four miles from Needham-Market.

In 1826, he removed to Langley, a village in Essex, in which, through his instrumentality, a baptist chapel was likewise built, and the entire sum to defray the cost of its erection he himself collected. A church was formed, of which he took the care; and he continued for several years to minister to crowded audiences and a gradually increasing church. Towards the close of the year 1838, he settled at Oadby, in Leicestershire, partly for the sake of being near his only son and child, then pastor of the church at Arnsby in that county. In May, 1841, he experienced a severe loss in the death of his wife; and this event, together with the low state of the church at Oadby, preyed so much upon his health and spirits, that he resigned his charge, and sought in comparative relaxation the recovery of his wonted vigour. With its renewal, however, he was not privileged; but since it was little in accordance with the energy of his mind, and the activity of his habits, to be unemployed, early in 1843 he undertook the charge of a small church at Appleby, in Leicestershire, where, though his health remained in a precarious state, he persevered in his ministerial labours to the high satisfaction of his people, until the month of October in that year, when his illness assumed a more serious aspect, and it became a necessary although a reluctant step to surrender his office. Immediately after this event, he was brought by his son to his own residence at Ipswich. For nearly two months his naturally strong constitution struggled with the disease, and hopes of his recovery were entertained. But violent hemorrhage twice occurred, and other fatal symptoms appeared, till, having rapidly grown worse, he terminated his earthly career at mid-day, on the 18th of January, 1844.

The state of his mind during his affliction was not rapturous, but calm and

tranquil. "Do not think," he said to his son, "that I quit my hold of the great doctrines of grace which I have preached; they are my only stay and comfort now." He frequently repeated, with great emphasis, sundry portions of hymns and of the scriptures. "Christ is precious to me now," he exclaimed, a little while before his death; and the last words to which he gave distinct utterance were, "'tis better to depart and be with Christ." Just before he yielded his breath, the sun, which clouds had previously concealed, burst through the gloom, and poured its bright beams on his visage; which, while they were in mournful contrast with the pallid and fading countenance on which they fell, yet seemed a sweet emblem of those still brighter beams which, we trust, "the Sun of Righteousness" shed upon his departing spirit.

His mortal remains were interred in the burial-ground attached to the meeting-house, Stoke Green, Ipswich, and his death was improved by Mr. Middle-ditch from that gladdening passage of holy writ, which he himself had selected, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

The subject of this memoir cordially loved "the gospel of God;" and it was one of his chief joys to make known the salvation which it brings. He warmly espoused those doctrines of distinguishing grace to which the term Calvinistic is applied; but he sought to exhibit them in connexion with their experimental influence and practical claims.

He was a very decided dissenter. Having been, in early life, one of the ignorant and deluded victims of a national establishment, his abhorrence of state-churches was deeply rooted.

This feeling sprang chiefly from a vivid perception of the "spiritual wickedness" which enters into the constitution of these ecclesiastical bodies, and which almost invariably marks and pollutes their course. And hence, from the platform and the press, he was accustomed to denounce all state-allied systems of religion as a grievous sin in the sight of God, and as perniciously injurious to the noblest interests of man.

His bosom kindled with an intense love of freedom. And in consequence he entered, with all his native energy, into any measures that he judged suitable to diffuse its benefits. He had no sympathy with the mawkish notion that a Christian, or a Christian minister even, has nothing to do with politics. He held it in aversion as the offspring of folly, and as one of the roots of despotism. But, at the same time, he did not allow objects of an inferior kind to absorb his mind, or to divert his attention from the discharge of the sacred obligations which devolved on him as a minister and a pastor.

We do not describe a faultless character: he had his imperfections. Upon these the recollections of the affectionate are not wont to dwell. When the sun has sunk beneath the horizon, he is recalled to memory by his brightness rather than his spots. Let it suffice to say, that of his own failings the subject of this sketch was deeply conscious. And while he consecrated his life, for nearly half a century, to forward the sublimest purposes, he reposed his entire hopes on the rich mercy of a pardoning God. May it be our happiness to be found, "not slothful, but followers of them who through faith and patience inherit the promises!"

Ipswich.

THE RISE AND PROGRESS OF THE ENGLISH BAPTISTS.

BY THE REV. THOMAS POTTENGER.

PART II.

THE night of Romish darkness and cruelty had now drawn to a close, and the morning of the reformation was at hand. Germany was convulsed by religious controversies. Luther had gone forth to make war upon the man of sin. Along the mountains and through the valleys of his native land, the courage, the noble daring, the talents, and the success of the reformer were on the lips of peasants and scholars, of statesmen and princes. Ancient Rome never trembled more when Hannibal was at her gates, than did the pope and his cardinals at the progress and results of the reformation. They knew that the days of priestcraft were numbered; that spiritual despotism was weighed in the balances and found wanting; that the scriptures were put into the hands of the people in their own language; and that both civil and religious liberty had come forth from the sepulchre in which it had been buried for ages by the friends of antichrist. Commercial intercourse between Germany and England afforded many facilities for introducing the works of Luther, Melancthon, and others, to our countrymen, multitudes of whom had been already grounded in the faith once delivered to the saints by the writings of Wickliffe and the Lollards. While the reformers on the continent were inflicting a deadly wound on the head of the beast, Henry VIII. entered the lists against the Romish church in our own land, and, having renounced the authority of his brother at Rome, he laid his hand upon the monasteries, seized their revenues, and proclaimed himself head of the church by law established. Encouraged by the example of the king, and of

many among the nobles and the learned, the baptists came forth from the secret places into which persecution had driven them, unto the light of public opinion, hoping that the right of private judgment, which Henry claimed for himself, would be conceded to them; and feeling assured that their own principles would stand the test of an impartial investigation. "It is better to trust in the Lord than to put confidence in princes," exclaimed the psalmist; and the baptists found, to their cost, that this "defender of the faith" (falsely so called) did not understand the rights of conscience any better than the most ignorant among the catholics; and that though the gratification of his passions, or the lust of power, led him into rebellion against Clement VII., which ended in his carrying away the gates of papal despotism on his shoulders, nothing even in the shape of toleration would be granted to them in reference to points which affected their consciences and their loyalty to the Prince of Peace. In the year 1536, Henry published several articles of religion for the advantage of the English church, after they had received the consent and approbation of the whole body of the clergy; and from these articles it is clear that the opinions of the baptists were matters of notoriety, because one of them declared "that children or men, once baptized, ought not to be baptized again; and that the people ought to repute and take all the anabaptist's opinions for detestable heresies, and to be utterly condemned." At this time, anabaptism was used by most parties as a term of reproach instead of Lollardism, and severe measures were employed by the enemies of freedom for its suppres-

sion. One of the royal bulls ran in these words:—"That of late many strangers, born out of this land, are arrived and come into this realm, which albeit they were baptized in infancy or childhood, according to the universal church of Christ; yet, notwithstanding, in contempt of the holy sacrament of baptism so given and received, they have, of their own presumption, lately rebaptized themselves." When proclamations failed to put down these harmless people, the king tried what virtue there was in a commission. Accordingly Cranmer, Sampson, and other dignitaries of the established church, were empowered "to make inquisition for the anabaptists, to *burn their books*, and to deliver the obstinate to the secular arm." Books in defence of believers' baptism seem to have been troublesome things in the sixteenth century as well as in the nineteenth. In the eyes of the royal tyrant it was a crime even to *sell* these naughty books, and the booksellers were to have judgment without mercy, for "those that be in any errors, as sacramentaries, anabaptists, or any other that sell books having such opinions in them, being once known, both the books and such persons shall be detected and disclosed immediately unto the king's majesty, or one of his privy counsel, to the intent to have it punished without favour, *even with the extremity of the law*." Where is the baptist that can withhold his gratitude to God that his lot has fallen upon these enlightened times, rather than upon the dark and barbarous age of Henry VIII., when good men were punished with the utmost severity for selling books in favour of immersion on a profession of faith in the Son of the Blessed? What a change in public opinion between the two periods! What progress has been made towards the goal of religious freedom! Thanks be unto God for the liberty of the press!

Proclamations, commissions, burning of books, banishment, prisons, and even the fires of Smithfield, failed in their object; for the proscribed sect multiplied to such an extent that Latimer was assured, on the best authority, that not less than 500 of them were living in one town, while Strype acknowledges that they pestered the church and defended their principles in public places. When John Frith wrote his "Declaration of Baptism," A.D. 1533, he mentioned these witnesses for our distinctive ordinance, as "refusing baptism to children on the ground that they had not come unto full age, and did not possess faith." Authorities deserving respect, testimonies entitled to credit, proclamations from the king, visitations by the bishops, and allusions to passing events, to say nothing about the different kinds and degrees of punishment inflicted upon unoffending men and women, make it tolerably clear that the baptists were numerous in this country during the rise and progress of the reformation. It is not affirmed that they possessed the same degree of union and organization that our churches enjoy in the present day, nor can it be supposed that the men who swayed the destinies of our fatherland at a time when the principles of liberty were so little understood by monarchs, statesmen, or priests, would have tolerated the secession of large bodies of religionists from the national establishment; yet there can be no question that they did exist in considerable numbers, though in a state of comparative isolation, and mixed up with the mass of professors in the country.

With the progress of the reformation we become better acquainted with their history, principles, sufferings, and increase. The little one became a thousand. The grain of mustard seed grew to a great tree; and from the ashes of these martyrs witnesses rose up

to defend the truth and ordinances of God. Speaking of this period, Burnet says, "there were many anabaptists in several parts of England. They were generally Germans, whom the revolutions there had forced to change their seats. Upon Luther's first preaching in Germany, there arose many who, building on some of his principles, carried things much further than he did. The chief foundation he laid down was that the scripture was to be the only rule of Christians." Among those who carried the work of reformation much further than Luther, the historian mentions the baptists who rejected the baptism of infants, which the reformers retained. "They held that to be no baptism, and so were baptized; but from this, which was most taken notice of, as being a visible thing, they carried all the general name of anabaptists." Historians have been accustomed to bring against these men the charge of heresy. Neale says they held wild opinions about the trinity, the Virgin Mary, and the person of Christ, yet produces no facts, no testimonies, in corroboration of his statement. It may have been true, or false, so far as the pages of the historian are concerned; but the mere assertion of a writer whose mind was strongly biassed against the accused, will not justify any one in pronouncing their condemnation, whether the standard of right and wrong be the principles of law, or the oracles of God. Even though the soundness of their faith in reference to some of the doctrines of Christianity were a matter of doubt, there can be no question that their views on baptism were in accordance with those now held by multitudes of good men, both in England and in America. Nor is it any ground for surprise that many Christians of that day were disgusted with the administration of baptism in the established church, when Cranmer and his co-workers could make the following regulations about

it:—"In the administration of baptism, a cross was to be made on the child's forehead or breast, and the devil was exorcised to go out, and enter no more into him. The child was to be dipped three times in the font, on the right and left side, and on the breast, if not weak. A white vestment was to be put upon it in token of innocence, and it was to be anointed on the head with a short prayer for the unction of the Holy Ghost." These mummeries were likely to make the baptists of that day more firm and zealous in the maintenance of their own views, as well as to swell their ranks from parties who had made their escape out of spiritual Babylon. Hence, in the year 1550, they were numerous enough in the counties of Essex and Kent to fix public attention on their usages, while it provoked their enemies to lay complaints against them before the council of state. According to Strype they were the first that separated from the reformed church of England, having gathered congregations of their own at Bocking in Essex, and at Faversham in Kent. Among themselves they made contributions for the support of divine worship; the brethren in Kent went over to those who lived in Essex in order to teach them the way of God more perfectly; and by a wise distribution of their strength, they held meetings in many other places in that part of the kingdom.

Some notion may be formed of the progress made by these seceders from the established church, and of their increase from foreign baptists who fled to England as a place of refuge from persecution, by glancing at the means employed to restore or to crush them. The youthful Edward was persuaded by the keeper of his conscience to grant a commission to the primate and some others to search after all baptists, and contemners of the book of common prayer. Bishops, in their visitations, inquired of the clergy whether this

much dreaded sect held private meetings, or whether they used forms of worship contrary to those which the law sanctioned. Some of them were put to death at the instigation of the protestant divines, and all those in prison were excluded from the benefits of the general pardon proclaimed by Edward in the year 1550. These barbarous measures ended in failure. God took care of his own truth, and the blood of his saints was precious in his sight. He that sat in the heavens laughed at their persecutors; the Lord had them in derision. Had the immersion of believers been a device of man, it must have come to nought long before now; but it has overcome all opposition from whatever source it has arisen, and still carries with it the seeds of life: the sword, the fire, and the prison have destroyed many of its advocates, but the evidence in favour of its divine authority has been accumulating from generation to generation; and judging from the past, we may look forward to the preservation of this significant ordinance, "until the times of restitution of all things." "The word of the Lord endureth for ever."

History is almost silent about the baptists during the reign of Mary. Those were perilous times for reformers of every name. The man of sin put forth the energies of a giant to crush the friends of liberty and protestantism. God's witnesses were now clothed in sackcloth, and the beast that ascended out of the bottomless pit, made war against them and overcame them. Flying into the wilderness, the woman was nourished there in a place prepared of God, but the dragon made war with the remnant of her seed which kept the commandments of God, and had the testimony of Jesus Christ. Latimer, Ridley, Hooper, and others, now joined the noble army of martyrs. Baptists came in for their share of sufferings.

Some of them were imprisoned, in the year 1557, for denying the right of baptism to infants, and for maintaining that faith must precede immersion; while a foreign baptist, who died and was buried in London, was taken out of his grave three years afterwards and committed to the flames, because it had been found out that he belonged to the sect everywhere spoken against! Notwithstanding these brutal measures, the baptists multiplied in various districts of the kingdom, although self-preservation taught them to act with prudence in making known their hated opinions, and hence but little is said about them in the histories of those dismal times.

Not long after Elizabeth ascended the throne of the Stuarts, old Fuller said, "now began the anabaptists to increase wonderfully in the land; and as we are sorry that any countrymen should be seduced by that opinion, so we are glad that the English as yet were free from that infection; for on Easter-day was disclosed a congregation of Dutch anabaptists, without Aldgate, in London, whereof twenty-seven were taken and imprisoned, and four, bearing faggots at Paul's Cross, solemnly recanted their dangerous opinions." The lurid flames of martyrdom did not put out the light of truth in which they walked and rejoiced; for they now evinced greater boldness in the faith, and formed themselves into distinct churches almost within sight of the haughty queen's palace. Dr. Some acknowledged that in the year 1589, several of their churches existed in London and other places, and that some of those who held their opinions had been educated in the universities. This violent churchman laid to their charge the following things: "that the ministers of the gospel ought to be maintained by the voluntary contributions of the people; that the civil power had no right to make and impose ecclesiastical laws; that those who are

qualified to teach ought not to be hindered by the civil power ; that the baptism administered by the church of Rome is invalid ; and they esteem it blasphemy for any man to arrogate to himself *the title of Doctor of Divinity*." We who live in the present age of freedom and inquiry may well rejoice that our persecuted ancestors, at the close of the sixteenth century, made such a good confession of their faith before many witnesses, and that they did not shrink from doing it, although some of their brethren had been led like sheep to the slaughter, while bonds, prisons, or exile threatened the remainder. In the county of Norfolk there were many churches of the same faith and order which were persecuted by the magistrates in that district, though not with a severity equal to the wishes of Aylmer, bishop of London, who drew up twelve articles against the justices of the peace, and summoned them before the queen and council to answer for their lenity towards the obnoxious parties. Finding that these heroic defenders of the faith not only survived the cruelty of their oppressors, but multiplied greatly in the land, Elizabeth issued a proclamation which commanded them, and all other seceders, to leave the kingdom under the threat of imprisonment and the loss of their property.

Thus for a time carnal weapons prevailed over spiritual ones, error became triumphant, and despotism was

the order of the day ; but it was nothing more than the recession of the waves which afterwards returned with an increase of power that swept away the instruments of cruelty, the abominations of the star chamber, and the terrors of the high commission. The hands of this imperious woman were stained with the blood of the martyrs of Jesus, and her name is associated in the page of history with the murderers of God's servants. According to the words of the celebrated John Fox, some of the baptists were "*roasted alive*" during her reign, and in obedience to her command. But from the ashes of these martyrs other worthies rose up who tried to bring men back to the first principles of Christianity ; to strip it of those worldly ornaments beneath which its simplicity and heavenliness were concealed, and to vindicate the right of all persons to think for themselves in matters pertaining to the conscience, and for which they must give account in the day of judgment. From the time of the conference between Austin and the monks of Bangor, down to the period under consideration, our baptist forefathers had been claiming their rights as men, and their privileges as Christians ; nor could any amount of suffering or reproach, during a thousand years, induce them to pass under the yoke of civil and religious despotism while in the enjoyment of that liberty wherewith Christ had made them free.

NOTES OF A TOUR.

NO. III.

As articles published in a magazine should be characterized by variety, these are the last notes with which I shall trouble your readers ; and as they are many they shall be brief. I observed

amongst other things, that church people occupy themselves with contemplating the imaginary evils of dissent, and dissenters, on the other hand, return the compliment with interest, and search

diligently into the doctrinal and ecclesiastical errors of the church. Both have the art of closing their eyes upon their own deficiencies, while they gaze with eagle-like penetration on their opponents'. To hear church people converse, you would imagine that the establishment was the purest and happiest system ever devised, the conservatory of true religion, and the palladium of our liberties; and that dissent was synonymous with strife, division, animosity, and Jacobinism. To hear dissenters, again, you would imagine their system was the perfection of beauty, the *ne plus ultra* of ecclesiastical organization, and the church was simply and wholly evil, both politically and religiously. What a pity these respective parties do not look a little more closely at their own selves; that instead of troubling themselves about dissent, in which they are not interested, and for whose evils they are not responsible, churchmen would consider their own evil ways and their doings that are not good; that instead of wasting their efforts at reform and amendment on an establishment from which they have come out, and whose sins they do not therefore share, dissenters would honestly set themselves to improve their own theory and practice. Hearing these mutual condemnations, I was often reminded of the wish of the Scottish poet,

"O, wad some power the giftie gie us,
To see ourselves as others see us,
It wad frae monie a blunder free us,
And foolish notion."

If we were to turn our attention to ourselves, might we not be more successful in our efforts, and correct such evils as these?—

1. *Ministers are regarded merely as preachers, and not as pastors.* The consequence is, that the people demand excitement and pleasure rather than instruction and profit. They do not consider themselves as listening to a teacher authorized to proclaim and enforce

Christ's law, but to an orator who is bound to furnish a certain amount of Sunday gratification, and whose matter and style are all fair prey for caprice and criticism.

2. *Ministers are expected to remove from their position as soon as any of their hearers grumble for novelty.* They may have been invited with all earnestness and promises of fidelity; they may labour with zeal and increasing diligence; they may have large families dependent on their exertions; they may be good stewards of the divine mysteries, but it matters not. If some few of the rising generation want a more fashionable preacher, or some a more lulling and comfortable-making preacher; or if a new preacher has come to the neighbouring chapel, bright flaming from Highbury, or elsewhere, after whom all the world is running, this man of God must dissolve the connexion; he must break up his associations; he must remove his tent; *he must go*, and give place to some more brilliant star. Though he may impoverish his family, though he may break his heart, he must go. Oh, the selfishness of hearers! I have met with many who, rather than leave their accustomed corner, would send any minister and his family to the ends of the earth. And these are they that cry, they would rather break stones upon the road, than continue to minister to an unwilling people. Wondrously generous and noble they would be were they ministers, though as hearers they prefer their own accustomed seat to the peace of a man of God, and the welfare of a church.

3. *Ministers are not supported according to the ability of the people.* I made the incomes of ministers a subject of inquiry very generally, and some pastors I found occupying respectable stations, who were really ashamed to tell me the pittance they received, because it reflected so disgracefully on the thought-

fulness or generosity of their people ; and with the majority it was a curious problem to solve, how they managed to live. Of the hearers very few ever think of giving anything more to their minister than the rental of their pews, and vast numbers give literally nothing. In some cases I found the incomes as irregularly paid as they were miserably deficient. In many, the rentals, which are certainly the property of the minister, were clipped considerably before they found their way to his purse, and he was thus made to pay for incidentals and deficiencies. Very few ministers receive *presents*, which might be given by tradesmen and mechanics without their feeling the gift, and which would not only aid their incomes, but rejoice their hearts as tokens of love. It seemed to me that ministers would be better provided for if they were paid by the direct subscriptions of their flocks, and if a moderate pew-rent were substituted for the present quarterly collections. No right-minded Christian would offer his minister less than he gives his servants ; but he does not blush at paying less than half as much in the shape of pew-rent. In most cases the deficiency of a minister's income seemed to result from want of thoughtfulness rather than want of will, though I found some miserable souls who thought it a duty to keep their ministers poor, that they might keep them humble, by which they meant that they might keep themselves proud and dictatorial.

4. *Travelling ministers, missionary deputations, &c., are sometimes very injudicious towards their stationary brethren.* I think it is Swift who says, "there is something in the sorrows of our best friends that we bear with complacency and self-gratulation." When we hear a minister spoken lightly of, either as regards his pulpit exercises or daily duties, we are apt to feel a kind of pleasure that we are not the subjects of

the censure, to fall in with it too readily, and instead of impressing the duty of highly esteeming in love for his work's sake the pastor set over us in the providence of Christ, we rather encourage the disparaging strain. I have known a minister, passing occasionally through a town, make the pastor's supposed deficiencies the subject of his conversation in every house at which he called, and thus mature an incipient dissatisfaction, he might have removed, had he been wise and thoughtful, into confirmed disaffection.

5. I observed, *that ministers were frequently very rough and uncourteous in committee-meetings to one another.* This cannot, I suppose, be the case with London ministers, as they enjoy the polish of a refined city ; though——.

6. *The total absence of any court of appeal to which ministers and people might submit their deficiencies when they unhappily arise, appears a subject of deep regret.* If a misunderstanding arise between two friends, a third in whom both confide is necessary to judge between them and soothe their excited feelings. No man is a correct judge in his own case, much less is a party. A single individual may doubt the propriety of his procedure, but many encourage one another in their determination, and stimulate their passions. When any root of bitterness springs up at present, the absence of any third party who could see and point out the faults on both sides, and determine the terms of reconciliation, leaves the opposing parties to continued misapprehension of one another's motives, sayings, and deeds, which ends at last in separation, recrimination, and fixed animosity. Were quarrels, in an incipient state, referred to a disinterested and competent tribunal of Christ's people, how often would they be extinguished ; how speedily would peace and unity be restored ; how much scandal and dishonour would be avoided !

I find other notes in my memoranda, but these are sufficient to arouse reflection. It seems desirable that the theory of our ecclesiastical system should be subjected to a searching investigation, and that the practice should undergo a reform. If the hints thrown out in these papers may be the means of directing

some clear and experienced mind to the subject, and in the mean time may induce both ministers and churches to *look at home* rather than waste all their efforts on an external system, the writer will feel thankful they have not been in vain.

A TRAVELLER.

THE ASCENSION.

"Why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—ACTS i. 11.

WHY stand ye gazing?—Mortal sight
May look not on that world of light,
To which your Lord hath risen :
Enough that here, with holy awe,
His mingled power and love ye saw;
The mourner blest,—the sufferer healed,—
The shrouded eye to light unsealed,—
And death itself compelled to yield
The captive from his prison.

Enough that ye beheld him bow
In agony his bleeding brow,
When on the cross extended :
Heard his last cry, when darkness came,
Pierced only by the lightning's flame,—
When, startled from its wonted rest,
Strange throes distracted nature's breast,—
Its inmost caverns dispossessed,—
Its rocks asunder rended.

Enough that yet once more ye had
Your hearts enkindled and made glad,
With tokens of his favour;
And now have watched him homeward rise,
In triumph up the morning skies,—
That did unfold, though not to you,
Their lofty gates of glittering hue,
To let the "King of Glory" through,—
The world's victorious Saviour.

Battersea.

Why stand ye gazing?—Years shall roll,—
His truth prevail from pole to pole,
O'er every foe defeated :
And he, whose steps 'twas yours to tend,
Once more in majesty descend;
Angelic hosts and sainted crowds,
Whom heaven's blue canopy enshrouds,
Borne with him through the parting clouds,—
His praise by each repeated.

Why stand ye gazing?—Go your way,—
"Work while it yet is called to-day,"—
The love of Christ constrain you !
Ere long, the Spirit of the Lord,
Shall on your waiting souls be poured;
Then, sure of victory through his might,
Press, Christian warriors, to the fight,—
Your master's favour shall requite,
Your master's strength sustain you !

What if ye taste the cup of scorn,
Which to his holier lips was borne,
With bitterness o'erflowing ?
What, if ordained the cross to bear,
His baptism of woes ye share ?
As naught shall seem these by-gone years
Of pain and perils, toil and tears,
When he in glory re-appears,
Eternal life bestowing.

REVIEWS.

Anastasis: or, The Doctrine of the Resurrection of the Body, Rationally and Scripturally Considered. By GEORGE BUSH, Professor of Hebrew, New York City University. London: Wiley and Putnam. 12mo. pp. 396.

THOUGH the publication of this work is so recent that its existence is scarcely known, it will doubtless ere long excite the attention of theological readers both in America and Britain, and will probably give rise to a new and painful controversy. We deem it our duty to apprise our friends of its character at the earliest possible opportunity, that they may not purchase it under a misconception of its design, expecting that it will elucidate a difficult subject and confirm their faith; and that if they do peruse it, they may not be inadvertently brought, step by step, to those conclusions to which it is intended to lead.

The author occupies an important station in the university of New York, and is advantageously known in this country as a learned commentator on some books of the Old Testament. It would be wrong to depreciate either his attainments or his general orthodoxy; and all that the most earnest and careful exertion of his powers could enable him to do, he has evidently done, to recommend the sentiments unfolded in this volume. Much patient labour and uncommon ingenuity have been brought to bear upon it. There is in it also a spirit that cannot fail to be attractive,—a spirit of candour and modesty combined with independence. Educated young men, fond of novel and critical disquisitions, and students of divinity who are anxious to prove all things, will wish to make themselves acquainted with its contents; and, whether we notice the book or not, it will soon be in the hands of many of our readers. It is incumbent upon us, therefore, to point out distinctly certain principles and modes of argument that pervade it, and to apprise any of our friends whose curiosity it may excite, that it is intended to annihilate some of the most cherished hopes entertained by Christians of every name throughout eigh-

teen centuries. The resurrection of the dead, the second coming of the Saviour, and the general judgment, have been regarded hitherto, among professed believers of almost every class, as indisputable verities,—truths assailed 'by infidels, but received without hesitation by nearly all who reverence the name of Christ; but, if Mr. Bush's theory be correct, we are to have no other advent of the Redeemer than one that commenced at the destruction of Jerusalem; no other judgment-day than the gospel dispensation; no other resurrection than that which takes place at the hour of death!

A controversy was carried on at the close of the seventeenth century between Mr. Locke and bishop Stillingfleet respecting the identity of the body raised with that deposited in the grave. The principal arguments on both sides may be seen in Dr. Watts's Philosophical Essays, with some judicious observations from his own pen. But Mr. Bush departs much farther from the common track than Mr. Locke. He maintains that "the true doctrine of the resurrection is the doctrine of the development of a spiritual body at death from the bodies that we now inhabit."—"The person," he teaches, "the sentient intelligent being, who now yields to the universal sentence, and appears to become extinct, shall again be restored to life by entering immediately upon another sphere of existence. This existence will indeed be in a *body*, but it will be a *spiritual body*, i. e., some exceedingly refined and ethereal substance, with which the *vital principle* is connected, but of the nature of which we are ignorant, and which we denominate *body*, from the inadequacy of language to afford any more fitting term." This body, however, if it can be called a body, is a body that can neither be seen nor felt:—"This principle," says Mr. Bush, "we contend to be what the apostle calls *spiritual*, that is, invisible, impalpable, refined, ethereal—something that is essentially connected with vital operations—something that is exhaled with the dying breath, or, in other words, that goes forth from the

body before it is consigned to the dust—for, after the body has mouldered away in the grave, we perceive not how any germ or embryo is ever to emanate from it.”—“The resurrection of the body, if my reasonings and expositions are well-founded, is not a doctrine of revelation.”

The hope of a visible return of our Lord from heaven, to reckon with his servants and confess openly before men those who have confessed him, is also renounced by Mr. Bush, who thinks that all that is referred to in the scriptures apparently teaching this, is his spiritual and providential presence. “We think there is abundant evidence,” he says, “that there is in reserve for the latter days of this world’s destiny a far more illustrious and glorious display of the spiritual power of Christ in his gospel than has ever yet been witnessed, but as to any such event as is usually anticipated under the denomination of the *second personal advent*, we apprehend that it will never arrive, simply for the reason that we believe such an advent was never promised, and that that which *was* promised took place, or began to take place, when it was promised, and that was eighteen centuries ago.” Again:—“His second coming commenced with that new order of things which is in the main to be dated from the destruction of Jerusalem, when the session of judgment took its beginning, which is to be considered as continuing through the whole period of the dispensation.” And again:—“Obviously, therefore, neither the ‘coming,’ nor the ‘reigning,’ nor the ‘judging,’ can be *personal and visible*, but must be understood as constituting a *spiritual and providential administration*.”

These views, startling as they are, are presented to attention in a manner which renders it peculiarly necessary that readers, especially young readers, should be put on their guard. The work bears the external aspect of a calm and critical examination of all the passages in the Old and New Testament scriptures that have any reference to the subjects discussed. The original texts are placed in parallel columns with the translation throughout, and the pages are thickly studded with Hebrew and Greek characters. As much tact is employed in unfolding the author’s peculiarities as is consistent with integrity and frankness, and he is careful as he

proceeds to conciliate esteem and respect. It may be useful to point out the means by which this is accomplished, and an apparently good foundation laid for so extraordinary a superstructure.

In the first place, then, the reader will perceive, if he watches Mr. Bush’s course of argument carefully, that he places revelation in subordination to human reason. He affirms, indeed, that “human reason is the noblest product of Omnipotence;” a proposition in which Gabriel, perhaps, would think that justice was scarcely done to himself and his intellectual compeers. With Mr. Bush, however, this appears to be a settled principle. He does not, therefore, in his inquiries, proceed at once straight up to the temple to listen to the oracle, but stops by the way to learn what human reason would teach, and then compares the words of the one with the decisions of the other. In an elaborate introduction, he maintains that biblical science, like all other science, is progressive, and that the knowledge of revelation, like that of nature, is destined to be continually on the advance; respecting which we shall only remark, that it cannot raise a presumption in favour of a novel theory, the most that it can do being to obviate a presumption against it. Three chapters then follow, entitled, *The Argument from Reason—Distinction of Personal and Bodily Identity—The True Body of the Resurrection as Inferred by Reason*. In these he refers to the advances that have been made within the last half century in the physiology of the human system, considers it probable that “a more intimate knowledge of the interior elements and functions of our physical and psychical constitution may finally enable us to educe the paramount laws of our future being, and bring us to a true ‘Physical Theory of another Life,’” and asks, “If, then, we are authorized to anticipate subsidiary light from this source, in solving the great problem of human existence in another world, is it not reasonable to expect that the grand cardinal doctrine of the RESURRECTION should be illustrated by the same means?” Adverting, then, to the changes the body undergoes during life, the manner in which its constituent parts are in many cases scattered and disposed of after death, the difficulties connected with the popular doctrine, the conflicting statements of theologians, and the extravagancies of

poets and orators, he asks a great number of hard questions, which however might be summed up thus:—"How can these things be?" "How are the dead raised up? and, With what body do they come?" His own anticipations are stated in the following terms:—

"It would seem, then, on the whole, from a collation of all the grounds on which an opinion is to be formed, that the judgment of reason would be, *that a spiritual body is developed at death.* By *spiritual*, in this connexion, we mean refined, subtle, ethereal, sublimated. By the development of a spiritual body, we mean the disengagement—the extrication—of that psychical part of our nature with which vital and animal functions are, in the present life, intimately connected, and which differs from the pure spirit, the intellectual principle, as the Greek ψύχη, or *sensitive principle*, differs from νούς, the *self-conscious intelligence*. It is a *tertium quid*—an intermediate something between the cogitative faculty and the gross body. It is indeed invisible; but so are many of the mightiest agents in nature, and so are many of the noblest entities in the ranks of created beings."—Page 78.

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"We are well aware that in view of all this the twofold question will be at once proposed—What proof is there of its truth, and, if true, how is it to be reconciled with what are regarded as the express averments of Holy Writ? We have already admitted that the solution propounded cannot be *demonstrated* to be true, although we doubt not there is constantly accumulating evidence that it *is* true; and if it be, it follows of course that the scriptures must be interpreted so as to agree with it, as otherwise we should have acknowledged truths at war with each other."—Page 81.

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"As to the particular subject of the present discussion, no devout reader of the book of books can be insensible to the pleasure of finding, that the confident assertion of the results of his rational inquiries brings him so little into conflict with the plain averments of scripture; that a fair and faithful exegesis of the sacred text discloses so striking an accordance between its true sense and his previous conclusions."—Page 92.

The latter extracts show the spirit in which the investigation is conducted. The writer goes to the scripture to get evidence in favour of doctrine that he has learned from reason; and is influenced professedly in his interpretation

by his previously acquired opinions. Thus he says himself at the conclusion of his investigation of important passages:—

"We have at least honestly endeavoured to elicit the true mind of the Spirit as conveyed by them, and though we have undoubtedly made our previous inductions a criterion by which the *absolute truth* of the scriptural dicta on the subject are to be judged, yet we conceive that we have taken no unwarrantable license in adopting this course."—Page 273.

Again:—Mr. Bush's method of procedure places the New Testament in subordination to the Old. Instead of availing himself of the light derivable from the discourses of Christ and his apostles in his interpretation of the intimations contained in the Psalms and Prophets, he considers first the passages supposed to relate to the subject in the earlier ages. Now this arrangement itself appears to us objectionable in such an inquiry, especially when the purpose of the expositor is to find as little revealed as possible. Suppose the subject of investigation were the offices, character, and dignity of the Messiah; suppose the investigator were to set himself first to consider the testimony of reason, as to the kind of Messiah that the exigencies of humanity required, and that divine goodness would be likely to provide; and then having formed his views of what it was natural to expect that a Messiah should be and do, were next to proceed to consider predictions in the Old Testament which have been believed to relate to the Messiah, showing that some did not refer to the Messiah at all, and that others might be interpreted as less full and important than had been thought; would he, or his readers, be likely to gain afterwards, with minds full of prepossessions, as correct views of the offices, character, and dignity of the Redeemer, as they would have formed had they first consulted the records of his life, and the expositions of his doctrine contained in the apostolic writings? And Mr. Bush not only takes passages one by one, supposed by either Jewish or Christian writers to have respect to the resurrection, and explains them in conformity with the views he has previously formed by reason, but allows these passages subsequently to cramp his interpretation of New Testament statements.

Thus:—"To this we reply, that such cannot be the meaning of Paul, provided it be not the meaning of Isaiah." The following are specimens of the manner in which New Testament language is occasionally disposed of:—

"We contend, therefore, that it does not truly detract from Paul's claims to inspiration that he should not have understood what was not revealed, or that he should have so stated what was revealed as to evince that he had in some respects mistaken its true purport—that he should have put upon it a sense which we now know to be erroneous."—Page 197.

"We have shown, if we mistake not, that our Saviour's declaration, while based upon certain familiar usages of speech to be found in the sacred writers, is, at the same time, capable of an interpretation which will not bring it into conflict with those conclusions that, on other grounds, both of scripture and science, we cannot avoid forming."—Page 255.

"Christ and the apostles expressed themselves on this, and kindred topics, in language conformed to the formulas of speech to which they had been accustomed from the necessities of their Jewish birth and training. It is, in our view, impossible to divest the apostolic statements, on this subject, of their national and traditional colouring. The prophetic anticipations of that people connected the resurrection with the grand crisis of the Messiah's installation as head of his celestial kingdom. This event they undoubtedly considered as near at hand, and we see not but the present passage receives an adequate solution on this hypothesis."—Page 269.

These extracts show that Mr. Bush adopts, to a considerable extent, the principles of the German rationalists in reference to doctrines: he does this likewise in reference to divinely attested facts. It will occur to every reader that a formidable objection to the hypothesis of this author is derivable from the resurrection of Christ. His resurrection is represented in scripture as the pledge and pattern of the resurrection of his followers. But what similarity is there between a development of the sensitive principle (*ψύχη*) at the hour of death, and his resurrection on the third day after his decease? He came forth from the sepulchre with a body perceptible to the senses; their bodies, if bodies they can be called, are to be invisible and impalpable. When he arose, the

corporeal body was gone; the linen clothes were there, but the corpse could not be found; but when they arise, according to Mr. Bush's theory, their bodies remain to be seen by friends or enemies, and deposited in graves. But Mr. Bush denies the resurrection of the body that was crucified, though he does not inform us what became of it, when the grave-clothes were vacated. The witnesses of his resurrection, as they called themselves, were after all deceived:—

"We may admit, indeed, that the disciples supposed that the body which they saw and handled was the veritable body of their crucified Lord, and that in their preaching the resurrection of Jesus they had no other idea than that of the reanimation of his body of flesh. Under the influence of those carnal apprehensions which they then cherished, it was scarcely to be expected that they should have come to any other conclusion. We have no grounds to imagine that without a miracle they could have come to a sudden recognition of a spiritual presence, when all the phenomena addressed themselves in such a manner to their senses as to beget the belief of a material substance."—Page 165.

The body of our Lord, after his resurrection, was, as Mr. Bush justly maintains, a *spiritual* body. The precise difference between a spiritual body and a natural body, we do not profess to know; though we bow to the assertion of the inspired apostle that "there is a natural body and there is a spiritual body." If the apostle Paul, however, meant by a spiritual body that which Mr. Bush means, he took an extraordinary method to express his idea. Mr. Bush means a development of the animal spirit (*ψύχη*), a body therefore emphatically *psychical*; whereas the one thing that Paul teaches respecting the spiritual body is, that it is not *psychical*. The original body was *psychical*; the raised body is *pneumatical*. (*Στείρεται σῶμα ψυχικόν, ἐλκύεται σῶμα πνευματικόν.*) In Paul's mind the distinction seems to be that the new body will not be, like the original body, subject to animal impulses, but will be guided solely by the intelligent spirit; whereas the theory of Mr. Bush is that it is merely *psychical*, not corporeal. That the body of our Lord was not a *material* body he argues from his unexpected appearance among his disciples when the doors

were closed; just as one of the ancient Docetæ would have argued that he never possessed a material body, inasmuch as he walked on the sea. But the risen Saviour evidently intended to excite the belief that he had a real body, a material body, when "he showed unto them his hands and his side;" when he said to Thomas, Reach hither thy finger, and behold my hands; and when perceiving that, "they were terrified and affrighted, and supposed that they had seen a spirit," he said, "Behold my hands and my feet, that it is I myself: handle me, and see, for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and considered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish and of a honeycomb. And he took it and did eat before them." Was all this intended to create a false impression? Was this eating in their presence, a deception practised by the holy Jesus to induce his disciples to believe what was not true? We are sorry that the exigencies of Mr. Bush's theory should lead him to use such language as the following, in which the italics are his own:—

"Such a body must have been spiritual; nor is this conclusion vacated by the mention of certain circumstances that would seem to be more appropriate to a material structure, such as the disciples coming and holding him by the feet and worshipping him—his commanding them to handle him and see that it was he himself, and not a mere intangible spirit void of flesh and bones—his commanding Thomas to put his hands into his wounded side—and his eating a piece of broiled fish and an honeycomb. In all this we have no difficulty in recognizing a *miraculous adaptation of the visible phenomena to the outward senses of the disciples*, who were to be fully assured of the great fact of their Lord's resurrection, and of the identity of his person. But as the Saviour's true personality did not reside in *his* material body, any more than ours does in *ours*, so the proof of it could not really depend upon the exhibition of that body, although it be admitted that the requisite evidence could not reach their minds, while under the conditions of mortality, except through the medium of the outward senses."—*Pp.* 153, 154.

We had intended to proceed further; but we trust that what we have written

may suffice to show any of our friends whose curiosity or whose duties may lead to the perusal of this volume, that they must read with caution, and not commit themselves unreservedly to the guidance of the learned author. It will be thought perhaps, by some, that we have given it more attention than it deserves; but, though it has been in this country very few weeks, it has already obtained recommendation to general notice even in a dissenting journal, and the great importance of the subjects it discusses has led us to engage in what has proved a painful duty. Had its doctrine been known to Paul, and had he thought it consistent with his vocation to publish it at Athens, how different would have been his reception from that which he encountered! His Jewish prejudices, as we are here taught to account them, brought him into conflict with philosophers who deemed his doctrine vain babbling, though some among them had been accustomed to cherish the hope of a *future life*. Of this certain also of their own poets had sung, and sung in strains more in accordance with the philosophy of Mr. Bush, than with the phraseology of the New Testament. After all that he has written respecting the progress of physical science, as conducive to the progress of theological knowledge, his progress exhibited in this work is a progress towards the belief of the ancient heathen. According to the Homeric belief, as Mr. Bush himself remarks, the *psyche* (ψυχή) leaves the body; and this *psyche* (ψυχή) continues to exist in *hades*. "This belief rested on certain material notions, and was in fact fashioned entirely out of rude inferences from sensible impressions." The improved theology of the nineteenth century, brings us then from the errors which have been current among those who received the writings of the apostles, impregnated as they were with Jewish notions, to the purer creed of those who possessing no revelation derived their rude inferences from sensible impressions!

"We cannot go at length into the discussion," says Mr. Bush, "but it is obvious that the Homeric ideas ascribe the continuation of the *life* to the ψυχή (*psyche*), which abandons the body at death, and with which it has never any more concern—that they give to the ψυχή (*psyche*) in its disembodied state a *human form*, like the ghosts of Ossian, which is ex-

pressed by the term *εἰδωλον* (*eidolon*), an *ethereal phantom*, which was supposed to be an exact resemblance of the man—and finally, that this view approaches much nearer the truth, if we have exhibited the truth, than has generally been supposed.”—Page 73.

But while the Homeric faith is restored, in these brightening days, the Christian supposition that the new life which is to last for ever is superinduced on the original constitution of man through the intervention of the Son of God, is at the same time exploded. The wages of sin might be death, but the constitution of man forbade the payment, the resurrection, such as it is, being part of the law of our nature!

“Let us suppose, then, that these results are in fact nothing short of the discovery that both the resurrection and the judgment actually resolve themselves into a *law of our nature*—that our physical, psychical, and moral constitution is such, that we really and necessarily rise at death into the true resurrection, and that in so doing we *ipso facto* become the subjects of a judgment which seals our destiny for eternal ages. Can we set aside this decision of our

reason when we come to the interpretation of the literal record bearing upon these events? Is it possible that it should not control our construction of the letter of the word, in the numerous instances in which it seems to localize and tie down to a crisis a process which we know to be continually going on?”—Page 345.

There is one fact to which we have not hitherto adverted, because Mr. Bush deprecates so earnestly any prejudice that it might excite against his views, which justice to those of our readers to whom the expectation of new discoveries in theological as well as physical science is most likely to be attractive, requires that we should now mention. The main features of Mr. Bush's theory were propounded at the commencement of the eighteenth century by Baron Swedenborg. He wishes it to be understood, however, that it is the psychological part of the baron's system exclusively that he advocates, and that he has arrived at the main results by a purely independent process. He adds, “As to the claim of Swedenborg to have received his doctrine on this or other points by a supernatural illumination, I have nothing to say.”

BRIEF NOTICES.

Egypt and the Books of Moses: or, The Books of Moses Illustrated by the Monuments of Egypt. With an Appendix. By Dr. E. W. HENGSTENBERG, Professor of Theology at Berlin. From the German, by R. D. C. ROBBINS, Abbot Resident, Theological Seminary, Andover. With Additional Notes, by W. COOKE TAYLOR, Esq., LL.D., M.R.A.S., of Trinity College, Dublin. Edinburgh: 8vo. pp. 260.

Dr. Hengstenberg is a learned man, more eminent for industry, as far as we have had opportunity of judging, than for other intellectual endowments. Among German theologians he may be regarded as evangelical, though, if he were a countryman of our own, we should scarcely concede to him this distinction. A neurological professor of oriental languages at Berlin, named Van Bohlen, having published a work to show that the sacred books of the Jews were written after the Babylonish captivity, appealing to Egyptian antiquities, Dr. Hengstenberg has in these pages refuted him, proving that the references to ancient facts and customs in the Pentateuch are so full and minute as to confirm its antiquity and the veracity of its representations. In doing this, he has availed himself of the rich collection of Egyptian re-

mains in the Berlin Museum, and of the labours of Rosellini, Lipsius, and Wilkinson. The editorship of Dr. Cooke Taylor has conducted materially to the value of the publication, and to remove hesitation which we should otherwise have felt in recommending its contents to general perusal. This is the third volume of the new series of the Edinburgh Biblical Cabinet.

The Convict Ship. A Narrative of the Results of Scriptural Instruction and Moral Discipline as these appeared on Board the "Earl Grey," during the Voyage to Tasmania. With Brief Notices of Individual Prisoners. By COLIN ARROTT BROWNING, M.D., Surgeon, Royal Navy. Author of "England's Exiles," &c. London: Smith, Elder, and Co. 12mo. pp. 324.

The author, a pious and energetic member of the medical profession, was appointed at the close of the year 1842, surgeon and superintendent of the ship *Earl Grey*, destined to embark male convicts for the penal colony of Van Dieman's Land. He had previously acquired some experience in engagements of similar character, and being now vested with supreme authority in the vessel, he set himself with great earnestness to promote the moral and spiritual welfare of the two hundred and sixty-

four prisoners committed to his charge. By kindness, regularity, and frank explanations of his purposes, he gained an entire ascendancy over their minds; without corporal punishment maintained perfect discipline; and before the conclusion of the voyage, saw reason to indulge a hope that more than forty of the objects of his care were savingly converted. The volume contains a general account of the methods pursued, with sketches of individual cases; and while it is especially adapted to encourage and assist those Christians who are seeking the good of the most unpromising classes of the community, it may be read with pleasure and advantage by all who wish to study human nature and the influence of gospel truth.

The Church in the Navy and Army, including Original Autobiographies of Officers in both Services. A New Series. Edinburgh: foolscap 12mo. pp. 349. Price 4s. 6d.

This is a third series of narratives relating to officers in the army or navy, written, some by themselves, and some by intimate friends, describing their conversion, and remarkable incidents in their lives. The object of the compilation is to furnish attractive reading for others, in similar circumstances, by which they may be led to serious thought and a knowledge of salvation by Christ. The editor, Mr. Innes, who is one of the pastors of a baptist church in Edinburgh, avows a more decided conviction of the lawfulness of the military profession than we possess. It will be a recommendation of the volume to many, that there is nothing in it whence a conjecture could be drawn that it proceeds from a dissenter.

The Missionary's Reward: or, The Success of the Gospel in the Pacific. By GEORGE PRITCHARD, Esq., Her Britannic Majesty's Consul in the Islands of the Pacific. With an Introduction, by the Rev. JOHN ANGELL JAMES. London: foolscap 8vo. pp. 209. Price 4s.

Under existing circumstances, a work on this subject from the pen of Mr. Pritchard, will undoubtedly be read by many persons who are not conversant with missionary proceedings; and this is well adapted to impress such persons favourably, in respect to both the religious and civilizing effects of such exertions. We have no exception to take against it, but that which arises from the occasional use of the phrase THE Missionary Society to designate that particular society with which the writer is connected. Mr. Pritchard does not treat of the recent affairs at Tahiti; but Mr. James makes some just observations respecting them. Among other things he says, "If I blame the directors of the London Missionary Society for anything connected with Tahitian affairs, it is for their not inviting the churches by special appeal to set apart a day for humiliation and prayer." Mr. James is probably not aware that we took the liberty to suggest last March that if this were done they would find, we believed, a ready concurrence on the part of their baptist brethren.

The Mothers of England, their Influence and Responsibility. By the Author of "The Women of England." London: imperial 12mo. pp. 390. Price 10s. cloth.

Our notice of this work has been delayed

unduly. The fact is, that at the time it came into our hands one or two things from the same pen had recently appeared, our estimate of which was not sufficiently high to render us eager to peruse this, and other claims upon our attention consequently obtained precedence. It is better, however, to say late than not at all, that this volume contains hundreds of suggestions that mothers will do well to consider and act upon. The latter half especially, which relates to the training of boys and girls as they advance from childhood towards maturity, comprises much practical wisdom, and may be earnestly recommended to the regard of the very important class for whose guidance it is designed.

The Premillennial Advent and Earthly Reign of Jesus Christ Irreconcilable with the Character of the Christian Dispensation and Common Sense, and with the Priestly Office and Perpetual Intercession of our Lord in Heaven. A Lecture Delivered in Silver Street Chapel, Taunton, on the Evening of Wednesday, November the 13th, 1844. By JOHN JACKSON. Taunton: 8vo. pp. 43. Price 1s.

A gentleman connected with a religious body which it is not easy to describe without giving offence, because its members disclaim any collective appellation which might distinguish them from other Christians, with whom however they are anxious to avoid all appearance of union,—having visited Taunton and delivered there a course of lectures upon certain portions of unfulfilled prophecy, Mr. Jackson, pastor of the baptist church at Taunton, has furnished in these pages a corrective of what he thought unscriptural and injurious statements. We are not sufficiently acquainted with the prevailing views in the community to which Mr. Newton the lecturer belongs, to say whether they are or are not fully met in this pamphlet; but the truths on which Mr. Jackson insists are valuable, and adapted to rectify some misapprehensions of the present dispensation which, unhappily, are not confined to the West of England. He illustrates the importance of that work which the great High Priest is carrying on in "the true sanctuary;" the absurdities of a strictly literal interpretation of some scriptural prophecies; and the inconsistency of the imagined reign of Christ corporeally as an earthly king in this part of his dominions with the doctrine of the New Testament generally, and especially of the epistle to the Hebrews.

A Letter to the Minister of Silver Street Chapel, Taunton, in Reply to his Recent Lecture against the Pre-Millennial Advent of the Lord. By B. W. NEWTON. London: 12mo. pp. 36. Price 4d.

After complaining of some inaccuracies in Mr. Jackson's representation of his sentiments, Mr. Newton attempts to rebut a few of Mr. Jackson's arguments. The tract affords us, however, very little insight into his theory; but one sentence which it contains avows what we deem the radical error of all who advocate what is called millenarianism, namely, the rejection of principles deducible from apostolic epistles, which teach, if we have docility enough to learn, how to interpret the Old Testament prophecies. "I am willing," says Mr. Newton,

"that the whole controversy between us should be decided by the book of Daniel." If such good men had studied the epistles to the Romans, the Galatians, the Ephesians, and the Hebrews, as diligently as they have the prophecies of Daniel and Zachariah, they would have acquired invaluable aid in the interpretation of the Old Testament, for the want of which, as we think, they are stumbling in darkness. Much of their theology is judaism, though they believe in Jesus of Nazareth as the promised Messiah.

Charge Delivered to William Cross and Charles Whittuck, Esqrs., on their Ordination to the Deacon's Office in the Church of Christ meeting in Old King Street, Bristol. By GEORGE HENRY DAVIS. Bristol: 8vo. pp. 15. Price 3d.

The efficiency of the deacon's office is so intimately connected with the prosperity of the churches, that it is quite desirable that attention should be called to it at every suitable opportunity, both from the pulpit and the press. The views of Mr. Davis, which differ somewhat, he states, from those of his ministerial brethren, are, as set forth in this pamphlet, that "the deacons are designed to be assistants to the bishops;" in all that belongs to the pecuniary transactions of the body, taking care that due provision is made for the pastor, the poor, and the decent celebration of divine service, pressing upon the members of the church the duty of contributing according to their means for these several objects; and that as "the present circumstances of the church admit but of one bishop to one congregation, and the whole weight of the public ministrations of the word and ordinances, of the pastoral visitation, and of the judicial rule depends upon him," their assistance is required in the pastoral visiting, and in the general government of the body. Respecting the former he recommends that every deacon should have his own district, be provided with a list of members in that district, and make their temporal and spiritual condition the object of his concern and prayers; and respecting the latter he says, "It will devolve upon you to uphold and enforce the execution of the laws of Christ. You will have to decide in the cases that may arise calling for the notice and discipline of the church. You will have to advise as to the kind and measure of punishment to be recommended to the church to inflict. And as on your bishop will rest the official conduct of such painful cases, you will have to uphold his hands and sustain his authority."

British Psalmody. A Collection of Four Hundred and Thirty-seven Psalm and Hymn Tunes, consisting principally of those in General Use for Congregational Worship, both in Scotland and England; together with many Original Compositions and Adaptations from the Old Masters. The whole Comprising Forty-seven Varieties of Metre, Harmonized in Four Parts. Edited by ALEXANDER HUME of Edinburgh, assisted by THOMAS CLARK of Canterbury, and B. F. FLINT, Esq. Edinburgh: 8vo. pp. 272. Price 4s.

Whether the multiplication of collections

of tunes for congregational use is to be reckoned a good or an evil, we shall not undertake to decide. That it produces some inconveniences is certain; but it may have compensating advantages. The work before us is respectable, and of a popular character. Its chief recommendations are perhaps these:—it is cheap; it has a few pages of ruled paper at the end for the insertion of manuscript tunes; and it has good indices, one particularly of a novel description,—an index of composers, giving a little information respecting each, which though occupying small space, it must have cost much labour to compile.

Difficulties of a Young Clergyman in Times of Division. Seeley and Co. Foolscape 8vo. pp. 285.

Though this is a tale in which events and their issues are evidently under the control of the narrator, we suppose, from the quarter whence it comes, that it may be taken as a tolerably fair picture of the obstructions and troubles with which a young man would meet who should endeavour to tread in the steps of the evangelical clergy of the last generation. The tractarian vicar, the conservative patron, and the intriguing curate perform their several parts; but we hear nothing of the bishop. Bishops are not persons to be overlooked in these times, and as the author has kindly placed his hero in new and more promising circumstances, we shall be glad to learn hereafter how he gets on with the bishop.

Mary Spencer. A Tale for the Times. By A. HOWARD. Seeley and Co. pp. 179.

This might have been entitled *Difficulties of the Laity*. The pious, intelligent, and noble-minded heroine, if she is not killed out-right by the course of her brother whom she succeeded in spite of every obstacle in sending to Oxford, will assuredly be driven to the dissenters. "Now is your time to build chapels," said a staunch episcopalian to us the other day, "there will soon be people enough leaving the church to fill them." Miss Howard writes so well, and exhibits so much good feeling, that she will deserve a cordial welcome among those who may do for her what Aquila and Priscilla did for Apollos.

The First Yearly Report of the Baptist Union of Scotland, together with a Table of the Baptist Churches in Scotland, Biographical Sketches of Deceased Ministers, and a List of Contributions. London: Houlston and Stoneman. 8vo. pp. 24.

A much more complete account of the baptist churches in Scotland, and of the efforts which are being made by our brethren in that part of the island is contained in these twenty-four pages than has ever before been obtainable in this part of the country. They are anxious to be better known than they are to their friends in the south, and we hope that there is fraternal feeling enough prevalent to induce many English baptists to avail themselves of this opportunity to make their acquaintance. A tabular view is given of the evangelical baptist churches in Scotland and the Isles, with the population of counties and towns: it is

added, "From the foregoing table it appears that there are in Scotland about ninety baptist churches, so called, having about 5,500 members, making on an average sixty-one to each church. Of these about 4,763 reside on the mainland, and 737 in the isles; 343 in Orkney and Shetland, and 394 in the Hebrides. Nearly 1000 of them speak the Gaelic—about 600 on the mainland, and 375 in the Western Isles. Besides these there are between 100 and 200, who are either not formed into churches, or in fellowship with churches not holding baptist principles; and about fifty called Berean baptists."

The Complete Works of the Rev. ANDREW FULLER, with a Memoir of his Life, by Andrew Gunton Fuller. London: imperial 8vo. Part I. pp. 96. Price 2s.

An edition of the late Mr. Fuller's Works was published about five years ago in one imperial octavo volume, double columns, from the stereotype plates of which we believe these pages are now taken, with a view to circulate among persons to whom it is more pleasant to purchase a large book in successive parts than at once. We need scarcely say that we wish success to the undertaking, as it is well known that the writings of Mr. Fuller are adapted for diffusion among all classes of the community. They are sufficiently plain for the masses, though sufficiently profound to rivet the attention of the learned. This, the first of the twelve parts to be issued, includes the instructive and lively piece entitled, "The Gospel its own Witness; or, The Holy Nature and Divine Harmony of the Christian Religion contrasted with the Immorality and Absurdity of Deism;" with about three fourths of Mr. Fuller's great work, "The Calvinistic and Socinian Systems examined and compared as to their Moral Tendency."

Cobbin's Child's Commentator on the Holy Scriptures. London: Parts I. and II. Price 6d. each.

"Commentator"—not Expositor. Any one who should expect a series of explanatory notes would be disappointed; what is furnished is strictly a comment on the transactions recorded, or, in some cases, a brief account of the same transactions in other words. One part is to be published on the first, and one on the fifteenth of every month, till, in twelve months, the whole is completed.

RECENT PUBLICATIONS

Approved.

Memoir of Mrs. Louisa Mundy, of the London Missionary Society's Mission, at Chinsurah, Bengal. With Extracts from her Diary and Letters. By her Husband. London: Snow. 12mo. pp. 294.

The Mother's Practical Guide in the Physical, Intellectual, and Moral Training of her Children With an Additional Chapter on the Claims and Responsibilities of Stepmothers. By Mrs. J. BAKEWELL, Author of "The Lord's Prayer Explained," "Conversation Cards," &c., &c. Third Edition, Revised and Enlarged. London: Snow. 12mo. pp. 266.

Cyclopædia of Biblical Literature. By JOHN KIRRO, Editor of "The Pictorial Bible," &c., &c. Assisted by Various able Scholars and Divines. Part XVII. Edinburgh: 8vo. Price 2s. 6d.

A Pastor's Plea for the Unity of his People. By E. MANNERING, Author of "Christian Consolation," "Christian Consistency," and "Christian Happiness." London: Snow. 18mo. pp. 52.

Laodicea; or, Religious Declension. Its Nature, Indications, Causes, Consequences, and Remedies. An Essay. By DAVID EVERARD FORD, Author of "Decapolis," "Chorazin," "Damascus," &c. London: Simpkin and Co. 18mo. pp. 126.

Trades Described. A Book for the Young. London: (Religious Tract Society) 18mo. pp. 175.

Jessie Barton: for, "Not at Home." London: (Religious Tract Society) 24mo. pp. 120.

Learning to Feel. London: (Tract Society) 18mo pp. 172.

The Dewdrop. London: (Religious Tract Society) pp. 32. Price 1d.

A Concise View of Christian Baptism. By JOHN CRAPS. Twelfth Edition. London: Stoneman. 12mo. pp. 24. Price 1d.

The Latter Rain. By the Author of "Dew of Hermon." To be Completed in Twelve Monthly Numbers. January. London: 8vo. pp. 32. Price 1d.

Watson's Bible Lesson Book: or, An Easy Introduction to Scripture Reading. With Appropriate Lessons in Spelling. London: Stoneman. 12mo. pp. 168.

The Peace Reading Book. Being a Series of Selections from the Sacred Scriptures, the Early Christian Fathers, and Historians, Philosophers, and Poets,—The Wise and Thoughtful of all Ages, Condemnatory of the Principles and Practices of War, and inculcating those of True Christianity. Designed for Use in Schools, and for Private Tuition. Edited by H. G. ADAMS. London: Gulpin. 12mo. pp. 171.

The Domestic Bible. By the Rev. INGRAM COBBIN, M.A. London: Numbers II. and III. Price 6d. each.

The Apostleship, and Apostolical Succession. By the Rev. JOHN CRAIG. Edinburgh: Oliphant and Sons. 24mo. pp. 100.

Musical Devotions, consisting of Twenty Psalm and Hymn Tunes. Including a variety of Useful Metres, adapted to Dr. Watts's, Dr. Rippon's, Mr. Wesley's, and other Congregational Hymn Books. With Two Original Hymns for Sabbath Schools. Composed for Four Voices, with an Accompaniment for the Organ or Piano Forte. By WILLIAM SMITH. London: Ward. Pp. 24. Price 2s. 6d.

The Union Magazine for Sunday School Teachers. Conducted by the Committee of the Sunday School Union. Vol. 1., 1844. London: (Sunday School Union) 12mo. pp. 400.

The Eclectic Review. January, 1845. London: Price 2s. 6d.

The Pictorial Sunday Book. Part 13. London: Price 1s. 6d.

The Herald of Peace. January, 1845. London: 8vo. Price 2d.

INTELLIGENCE.

ASIA.

CHINA.

A LETTER from Mr. Shuck to Mr. Angus, dated Hong Kong, Sept. 4, 1844, contains the following interesting particulars:—

“The cause of our common Master at Hong Kong really seems to be onward, and although adding to my trembling joys and solemn responsibilities, I had the high privilege, on Sunday last, of baptizing seven more interesting Chinese converts. Five had been followers of Confucius, and two had been Buddhists. All read and write their own language, but one of them. Four are men of high attainments in the literature of their own nation, and all have been long under close Christian instruction, and passed through repeated and careful examinations. I have now baptized twelve Chinese during the past eight months of 1844. God grant that there may be no Judas among them. All give satisfaction thus far. Pray for us. There are eight or ten others who afford hope and encouragement. The congregations continue large and attentive. Mr. Dean baptized three Fu Chew men at the same time.

“I write upon my birth-day: thirty-two years passed to little profit to myself and others. Oh, how contemptible and unprofitable a man's whole life appears when viewed in the retrospect! It has been nine years since I left the United States. September is an interesting month to me, necessarily so;—in it I was born, in it I was ordained, in it married, in it left my native land, and in it arrived in this great land of heathenism. I am most anxious to hear what your society will likely do for China. I wrote a note to the students at Bristol, but have not heard from any one of them. Dr. and Mrs. Macgowan are now here, and will hope to leave for Ningpo very soon. In a week or two we expect Dr. and Mrs. Devan to join us at Hong Kong from New York.

“The cause here at present is in a tremulously encouraging position; converts are coming into the churches, inquirers are multiplying, our field is enlarging, doors in regions beyond us being thrown open, the harvest all around us is whitening, congregations continue large and attentive, and the truth of the glorious gospel really seems to be swaying the minds, if not the hearts, of immense multitudes. Pray for us. Remember China.”

AMERICA.

RELIGIOUS DECLENSION IN THE UNITED STATES.

The Boston Christian Watchman of Dec. 20, contains the following painful statement:

“The present state of religion among us is discouraging, and in many respects alarming. Revivals, which a few years ago were so numerous, so powerful, and so extensive, are now unknown, or known only as matter of history. Not only have revivals ceased, but the marks of declension are seen in every direction. Meetings for prayer are but thinly attended, and though the customary services of the sabbath are sustained, yet manifestly with a great decrease of interest. Ministers do not preach as if they expected sinners to be converted, and Christians do not pray as if they expected that the Spirit of God would, in very deed, be poured out. Professors of religion are side by side with worldly men in hot pursuit of wealth. Religion, as a topic of conversation, is virtually banished from many circles. In short, a general apathy in respect to the advancement of the Redeemer's kingdom, in the conversion of sinners, and the sanctification of believers, appears to prevail among the professed people of God.

“A single fact will indicate more respecting the present state of our churches than any general description; and humiliating as it is, we feel that we should be unfaithful to our high trust as ‘a watchman to the house of Israel,’ did we, from fear or pride, shrink from recording it. The number added by profession and baptism to our churches in Massachusetts and Rhode Island during the past year is 574, while, during the same time, 703 have been excluded! That is, according to the minutes of our annual associations, the churches have delivered over to Satan for various heresies and offences, 129 more than they have received from the ranks of the ungodly during the same period! Was such a fact ever recorded of these churches before? Surely in view of this alone we may adopt the words of the prophet, ‘Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thy heritage to reproach; wherefore should they say among the people, Where is now thy God?’”

THE HOPE OF THE COUNTRY.

The following remarks are also from the Christian Watchman. While they are peculiarly pertinent to the United States, they involve important principles which seem to us to be of universal application.

"American freedom is the great social and political wonder of our age. It is still regarded as an experiment, the final result of which is to be known in future. Our form of government bears but a slight resemblance to any other on earth, and the state of society moulded by it, is quite peculiar. This is the first great republic which has been formed and organized, with constitutions, laws, and offices, under the influence of the light of Christianity; and is the only existing one in which the elective power returns statedly, and often, to the people at large.

"It is too obvious to require argument, that such a government cannot long be sustained without intelligence and virtue, nor be a real blessing while it does remain. Political equality will not secure good government, unless wise and virtuous men form the majority, or exert a controlling influence. The form of republicanism, or democracy, may be a blessing or a curse; according as the people are ignorant or enlightened, good or bad.

"Our form of government being a democracy, in which each and every citizen has an equal share of power, it is easy to see that its administration can be no better than the whole mass of the people are disposed to make it. If, therefore, we would have good government, we must have good citizens. And what makes men good citizens? What but knowledge, virtue, and religion?

"And what, then, is the hope of our country? That by some political machinery—some new partyism, we can have good government, with a vicious and ignorant people? Tell us, ye hoarse political speech-makers, who have compassed sea and land to make one proselyte, and when ye have made him he is tenfold more the child of prejudice than yourselves—ye scribbling, canvassing, wire-pulling patriots, what is the hope of our country? Does it depend on the turn of those pieces of paper, carried to the ballot box by your herds of walking bones, muscles, and clothes-suits, shouting as they go? Aye, that is the hope of our country, is it, that your party come into power no matter how? And this, then, is the reason why you labour so much harder to convert men to your principles, than to virtue, to holiness, and to God?

"The fathers of this republic knew well that freedom, intelligence, and the fear of God, could not be separated. They planned a frame of government adapted to a religious people. And though they suffered the State to have no control of religious doctrines, ecclesiastical forms, or of individual con-

science, yet they knew that religion is the only sure basis of republican freedom.

"The hope of our country, therefore, is in the advancement of true piety. A revival of religion will do a hundredfold more for American freedom, than the best conducted political campaign. He who is the most constant and earnest in prayer, the most watchful over his heart and life, the most active in Christian duty, and the most faithful in warning, exhortation, and reproof, will be found in the end to have been the best, and truest, and wisest patriot, though the world knew it not.

"The Christian has an object before him infinitely superior to that of the mere politician. The political welfare of his country is but one, and a comparatively small item in his enlarged view; yet no one loves his country with more heartfelt love, or labours in her behalf with more devoted zeal. And though he is by no means to make his love of country a motive to active duty in the cause of religion, yet he should never fear that he is neglecting, but performing in the most successful manner his political duties, when he is labouring to bring sinners to repentance and to the knowledge of the truth."

NEW CHAPEL.

NEWLYN, CORNWALL.

On Wednesday, January the 1st, 1845, the Rev. C. New opened a small chapel in this populous fishing town in connexion with the baptist congregation of Clarence Street, Penzance. There has been preaching every sabbath afternoon and Wednesday evening since, and the attendance is very encouraging.

ORDINATIONS.

THORNBURY, GLOUCESTERSHIRE.

At the close of last year the Rev. W. J. Cross resigned his pastoral charge at Thornbury, with a view of rendering his gratuitous services as an evangelist for the county, and secretary of the association. In taking his leave of the church and congregation, they presented him, in the most affectionate manner, a handsome silver salver. At the same time they gave the Rev. J. Eyres of Uley a unanimous invitation to become their pastor, and he entered on this interesting sphere of labour on the first sabbath in January, with a pleasing prospect of usefulness and comfort.

SOHAM, CAMBRIDGESHIRE.

Mr. E. Stephens, late of Fulbourn, Cambridgeshire, having accepted a unanimous call to the pastorate of the baptist church

at Soham, in the same county, commenced his stated engagements there on the fourth sabbath in January, 1845.

RECENT DEATHS.

MR. JONAH CLEMENT.

Died, Dec. 21, 1844, in the twenty-sixth year of his age, Mr. Jonah Clement, late student in the Baptist Academy, Haverford West, Pembrokeshire, the son of Mr. John Clement of Abergavenny, Monmouthshire. He was baptized in 1842 by Mr. David Jones of Cardiff, and joined the Welsh church in that town. Soon after his baptism he was encouraged to exercise his talents in preaching the gospel, which he did with much acceptance in different places in Monmouthshire and Glamorganshire. In September, 1843, he was admitted a student at Haverford West Academy, where he remained until July, 1844. During the vacation he visited his friends at Abergavenny, where he became too unwell to resume his studies. His last sermons were preached in the baptist chapel, Lion Street, and were heard with much pleasure by the congregation. His friends fondly hoped that he would be useful in the service of Christ and his truth, but the purposes of God concerning him were otherwise. He suffered many months of pain with patience and resignation. About two months before his death he removed to London in order to place himself under the care of an eminent medical gentleman. His complaint, however, proved to be consumption, and human science could not restore his health. In a letter which he addressed to one of his fellow-students he stated, that while nature was thus sinking, he enjoyed much of the favour of his heavenly Father.

MR. B. ROLLASON.

Died, at Cozeley, Staffordshire, on the 9th of November, 1844, Mr. Benjamin Rollason, aged fifty-seven years. Thirty-six years he was an honourable member of the baptist church, Darkhouse Chapel, Cozeley, thirteen of which he had filled the office of deacon much to the satisfaction of his brethren. After a long and painful affliction borne with Christian fortitude and pious resignation to the will of his heavenly Father, he expired, exclaiming, "All is well."

MRS. EAST.

Mr. East, pastor of the church at Arlington, and author of a useful work on Western Africa, has recently sustained a distressing bereavement by the death of Mrs. East, a month after the birth of an infant who, with three others, survives to experience the disadvantages attendant on the want of maternal care. Mrs. East died on the 2nd of January.

MISCELLANEA.

PROFITS OF THE MAGAZINE.

At the half-yearly distribution of profits on the 20th of December, 1844, the proprietors of the Baptist Magazine had the pleasure to vote to twenty-seven widows of baptist ministers sums amounting to ninety-eight pounds.

Recommended by

S. W.	Dr. Cox	£4
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R. E.	J. Evans	3
M. E.	W. Morgan	3
M. F.	G. Jayne	4
J. T.	J. Macpherson	4
A. M.	E. Davies	4

SCOTLAND.

One of the secretaries of the Baptist Union of Scotland, Mr. Johnston of Cupar, in a letter to the editor, says, "I am happy to say that the Lord is smiling upon our efforts. We have one evangelist regularly employed and supported by the Union, James Blair, late pastor of the second baptist church, Dunfermline, who is at present travelling through Roxburghshire and Selkirkshire, visiting the towns through which he had already gone, preaching the gospel. He began his labours on the 1st of November last, and in that month baptized seven persons, three in the neighbourhood of Kelso, where before there was not one baptist. In Galashiels there is a considerable awakening, several coming to him asking what they must do to be saved. We are also printing a series of tracts for the advancement of primitive Christianity. Brother Blair is succeeded in Dunfermline by Francis Mackintosh, formerly a student at Bradford, and lately labouring at Dundee."



COUNTERSLIP, BRISTOL, SUNDAY AND DAY SCHOOLS.

These schools, erected by the congregation under the pastoral charge of the Rev. Thomas Winter at an expense of nearly £3000, were opened by a public breakfast on the 2nd of October, at which about 250 of the leading dissenters of Bristol attended. In the afternoon the children of the sabbath school, amounting to upwards of 500, were provided gratuitously with tea, and in the evening the Rev. John Aldis preached in the chapel adjoining, from Prov. xxii. 6; the collections amounting to nearly £350. The day school, to accommodate about 380 children, was commenced on the 6th of January, on the British system, and the subscription list to this specific object is about £95 per annum. The building is in the Corinthian style, attached on one side to the chapel, and on the other three sides having fronts in different streets. It is of three stories, the upper being the school-room (fifty feet by thirty) with large class-room and master's residence on the same floor, and the second and ground floors being let as a warehouse.

HIGH WYCOMBE, BUCKS.

On Thursday, Dec. 19, 1844, services were held in the Town Hall, High Wycombe, "preparatory," in the language of the announcements, "to the formation of a baptist church on the principles of open communion." Sermons were preached, in the morning by the Rev. C. Stovel, and in the evening by the Rev. Dr. Cox. In the afternoon a meeting for addresses was held, Dr. Cox in

the chair, when the speakers were the Rev. Messrs. Marsh of Missenden, Payne of Chessham, Salter of Amersham, Stovel, and the Chairman. Besides these ministers, the Revs. J. Dawson of Princes Risborough, Payne, of King's Hill, and S. G. Green, B.A., late of Stepney College, who has engaged to supply there for three months, assisted in the devotional parts of the services.

As soon as the season will permit, it is intended to commence the erection of a chapel, the site of which, and of a spacious cemetery to be attached to it, has been generously presented by two liberal friends connected with the infant enterprise. In the meantime the friends hope to gather a congregation and form a church in the commodious and handsome building where they at present meet, and which is kindly granted for their assemblies by the corporation.

RESIGNATION.

The Rev. John Singleton, after thirty-one years connexion with the baptist church at Tiverton, Devon, has been induced, through increasing age and infirmities, to resign the pastoral charge.

MARRIAGES.

At Zion Chapel, Chatham, by the Rev. John Stock, the 24th of December, 1844, Dr. THOMAS MOORE PHILSON, assistant Surgeon to the 58th regiment, to MATILDA WILLMET ANDERSON, daughter of the late Lieutenant Anderson, R.N.

At Parley, Hants, Dec. 24, by the Rev. Paul Alcock, Mr. THOMAS SAUNDERS, to Miss CAROLINE SAUNDERS, both of Catherine Hill, near Christ Church.

By the Rev. W. Syckelmoore, Dec 25, 1844, at the particular baptist chapel, Smarden, Mr. JOSEPH DAY of Smarden, to Miss MARGARET WARD of Egerton.

On the 2nd of January, 1845, at Newcourt Chapel, Newcastle-on-Tyne, by the Rev. George Sample, Mr. JOHN WILLIAMSON, Maryport, Cumberland, to ANNA MARIA, only daughter of the late Mr. Edward WILKINSON of Newcastle.

On the 7th instant, at the baptist meeting-house, Chepstow, by the Rev. T. Jones, Mr. MOSES PHILPIN, baptist minister, Landogo, to Miss MARIETTA LELY of Trelleck.

At the baptist meeting-house, Beckington, Somerset, January the 9th, by the Rev. H. V. Gill, Mr. ROBERT EDMINSON of Trowbridge, to SARAH, only daughter of Mr. John BREWER of Trowbridge.

At the baptist chapel, Kidderminster, by the Rev. J. Mills, Jan. 12, Mr. BENJAMIN TUNSTALL, to Miss ELIZA HOOPER.

At the baptist chapel, Shacklewell, Middlesex, by the Rev. J. Cox, Jan. 14, Mr. THOMAS COOMBER, to Miss ELIZABETH ELEANOR EMERY.

At the baptist chapel, Kidderminster, by the Rev. J. Mills, Jan. 15, Mr. JOHN GODDARD STEPHENS, baptist minister of Blisworth, Northamptonshire, to Miss HILES of Blake Brook.

CORRESPONDENCE.

BEQUESTS OF MR. G. W. KNIGHTON.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—In confirmation of the statements of Mr. Tomkins in reference to the late Mr. Knighton of Stepney College, as contained in your last number, I may perhaps be allowed to add, that Mr. Knighton himself always expressed his great obligation to Stepney and his deep interest in it. He has given a very pleasing proof of the sincerity of his feelings in bequeathing out of his little property the sum of £100 to this institution. Having also dedicated himself in heart to mission work, he bequeathed a like sum to the Baptist Missionary Society.

Such instances as this (and this not a solitary one) are among the most affecting proofs of the value of such institutions, and must be a source of encouragement (though not unmingled) to those who conduct them.

Yours very sincerely,

JOSEPH ANGUS.

Jan. 18, 1845.

BIBLE TRANSLATION SOCIETY.

To the Editor of the Baptist Magazine.

DEAR BROTHER,—I have been favoured by the last overland mail with a letter from our valued missionary, Mr. Wenger, under date, Calcutta, Nov. 16, furnishing information on the subject of our translations, from which you will oblige me by inserting the following extract:—

"The Bengali Old Testament was finished towards the end of August. We intended to have held a prayer-meeting among ourselves (I mean the missionaries) in consequence of that important event, but were prevented from doing so by the illness of Dr. Yates, which commenced immediately after, or rather, a little before, the conclusion of the work. He continued ill almost until the middle of October. The crisis, thanks be to God, proved favourable, contrary to the

general expectation. Prayer was offered for him both in the churches and in private sanctuaries, and it was graciously answered. He was, however, compelled to go to the Sandheads (the mouth of the Hooghly) in search of a complete restoration of his health. He left on the 15th of October, and is expected back by the end of next week, about the 22nd instant. From all accounts it may be hoped that he is sufficiently invigorated for carrying on the great work of a Sanskrit translation. Of this, Genesis, one half of Exodus, the Psalms, and the Proverbs, are already printed in separate volumes, as specimens. Isaiah, too, is ready for the press. The whole of the Pentateuch, and I believe Daniel too, are prepared in manuscript, and Job has been begun. I believe Dr. Yates intends, immediately after his return, to carry Isaiah through the press, and meanwhile not only to go on preparing the copy, but also to begin at once the printing of the whole. His impression is, that his life has been spared for the object of accomplishing this great work.

"As soon as the Old Testament in Bengali was finished, we commenced a close revision of the New. As Dr. Yates was then ill, he left the task mainly to myself, although as long as he was here, he read at least one proof of every form. . . . This edition is in type as far the 22nd chapter of Luke. Dr. Yates, whilst on board ship, has carefully read the Epistles, and I have also commenced revising them, so that we shall be able, I hope, to go on together steadily, and somewhat rapidly; although, I doubt not, that you will perceive that all work of this kind, to be sure and durable, must be slow, and requires a great amount of collateral reading and careful study.

"Together with that large sized edition of this new revised Bengali Testament which is uniform with the Old, a separate edition in octavo is being printed in a larger type, exhibiting

the same text, but without references or readings; and a similar one in duodecimo, in a smaller type, will soon be commenced. The former, which is printed as far as Matt. xix., will be acceptable to those readers who cannot get on with a small type; and the latter will be prized by native Christians who can read fluently, and who wish to possess the New Testament in a compact and portable volume. Each of these two editions is to consist, I believe, of 3000 entire copies, and 2500 extra copies of the Gospels and Acts. As soon as the new revision of the Bengali New Testament is finished, I intend to study Sanskrit in right earnest, that I may be able to assist Dr. Yates in getting out the version in that language.

"If I may be allowed to urge one request, it is that you would often pray for us. The daily sight of the heathen hardens the heart, and we feel painfully that it is not by might or by power; not by talent or by diligence; not by schemes or by preaching in itself, but solely by the Spirit of God, that one soul can be converted. Assure the committee of the Bible Translation Society, that although we do not write much yet we are constantly active."

Allow me to take this opportunity to represent to the churches the importance of their giving to the Bible Translation Society their generous support. It is doing, through the medium of our beloved brethren in India, a great work; and the time is, I trust, not far distant, when spheres of usefulness will be opened to it in other parts of the world. The agents travelling for it at the present time are the brethren, Mr. Francies and Mr. Kent, and they are affectionately commended to the pastors of our churches with the earnest and respectful request that they will assist them in their agency.

I am, dear brother,

Yours very truly,

EDWARD STEANE, Sec.

Camberwell, Jan. 23, 1845.

ON THE THEORY OF INDISCRIMINATE BAPTISM.

To the Editor of the Baptist Magazine.

SIR,—Will you permit me to draw the attention of your readers to some of the arguments advanced by Dr. Halley in support of his theory of baptism, which have been again obtruded upon our notice in the concluding part of his letter to the editor of the Congregational Magazine, transcribed in your last number? Those statements of his letter to which I refer have not been noticed by his Baptist Reviewer, nor was it necessary that they should in order to repel the charge preferred by Dr. Halley, which has been done successfully in the remarks upon his letter. But his assertions being so manifestly at variance with scripture truth, and subversive of those principles for which it is our duty

earnestly to contend, I do not think it right that they should pass unnoticed.

Referring to his theory, which denies the necessity of repentance or faith previous to baptism, Dr. Halley says, "It will cover the baptism of a jailor within an hour of his meditated suicide." It is here assumed that the jailor was not baptized as a believer; and his baptism is represented as being parallel to that of the little boy who ran away from his baptizer; or rather, judging of it on baptist principles, that it exceeds it in extravagance. Dr. Halley, however, has adduced evidence in support of his view, which, no doubt, he considers triumphant; namely, that his baptism took place "within an hour of his meditated suicide." Now though it were said to have taken place within a quarter of an hour of his meditated suicide, that, instead of leading us to question the possibility of his being a new creature, should rather lead us to admire the riches of that grace which in a moment can change the most hardened sinner into the obedient servant of the Lord Jesus. Does Dr. Halley really mean to assert that the jailor was not a believer, or that Paul and Silas had not sufficient evidence of his being such before he was baptized? If he does not, then the baptism of the jailor is nothing to his purpose, and forms no illustration of his theory, but the reverse. And if he does mean to assert this, it is in the face of the most direct and explicit evidence to the contrary. When Paul and Silas interfered to prevent his executing the mad design of killing himself, did he not "fall down before them, and bring them out and say, Sirs, what must I do to be saved?" The moment before he manifested the most reckless hardness; now he is humbled and subdued, and prostrates himself before his prisoners. He now felt that he was lost and needed salvation. Here is evidence that the Spirit of God was at work with him. In this state of deep anxiety Paul and Silas addressed the gospel to him, and to all that were in his house, and in what immediately follows we see both the evidence and the fruits of his faith. "He took them the same hour of the night and washed their stripes." Here the effects of the gospel are exhibited in his affectionate regard for his prisoners. The apostle James says, "I will show thee my faith by my works;" and in this work of love we have the most convincing evidence that the jailor was now a new creature. "Old things had passed away, and all had become new." And this being evident, he was baptized without delay, as all should be who give evidence of having repented, however abandoned they may have been before, and however lately that change may have taken place. This evidence of the jailor's faith, previous to his baptism, taken in connexion with what is immediately added, that "he rejoiced, believing in God

with all his house," is surely sufficient to satisfy any rational mind that Paul and Silas acted, not in accordance with the theory of Dr. Halley, but with the commission of Christ, and baptized him as a disciple.

His next illustration is the baptism of Simon Magus. He says, "It will cover the baptism of a vile strolling conjurer, called Simon Magus, of whose religious knowledge his baptizer knew nothing; or knew him to be so grossly ignorant of the first principles of all religion, as to suppose he could buy the gift of God with money." It is implied in these statements that Simon was baptized in the character of "a vile strolling conjurer," and it is plainly asserted that of his religious knowledge his baptizer knew nothing. That Simon had no saving knowledge is evident, for he was still "in the gall of bitterness, and bond of iniquity;" but that he had a speculative knowledge of the gospel, and professed to have embraced it, and that his baptizer knew this, is plain matter of fact. Did not Philip preach "the things concerning the kingdom of God and the name of Jesus Christ?" and was not Simon one of his hearers? He must then have had some knowledge of those religious truths which are the only truths necessary to be known and believed in order to baptism. And is it not said, "Then Simon himself believed also. And when he was baptized," &c. It matters not to the argument what was the state of Simon's heart when he was baptized. We know from his conduct afterwards, and what is said concerning him, that his heart was unchanged; but for anything Philip knew at the time of his baptism, his faith might have been genuine. There was nothing in his conduct but what was calculated to confirm the belief that he was a converted character. Had he not abandoned his sorceries, and is it not said that after his baptism he "continued with Philip, and wondered, beholding the miracles which he did?" He was neither baptized then as "a vile strolling conjurer," but as a professed believer; nor was his hypocrisy detected till after the arrival of Peter and John. As this is so plainly stated in the narrative, what are we to think of Dr. Halley's assertion, that Philip "knew him to be so grossly ignorant of the first principles of all religion, as to suppose he could buy the gift of God with money." Does Dr. Halley really mean to assert that Philip knew this when he baptized him? If so, he must have read the passage very inattentively. One would think that ignorance itself could scarcely put such a construction upon it. That Simon was a vile hypocrite and self-deceiver is most evident; but it is equally evident that neither Philip, nor the apostles Peter and John, knew this till he proposed to buy the gift of God with money, which was a considerable time after his baptism. Peter then perceived that his

heart was not right with God. And have not the vilest hypocrites been admitted into the Christian church, on the ground of their being converted characters? Nay, have they not been admitted into the sacred office of the ministry, and escaped detection for years, yet have afterwards manifested that their state was nothing better than Simon's, nor their motives purer than his? And such persons are generally found to surpass many of the people of God in the extent of their religious knowledge. Nor is the presumption that Simon may have possessed a great deal of speculative knowledge, at all incompatible with the fact, that he was unrenewed in the spirit of his mind. And here we might ask Dr. Halley, Does he believe that the apostles admitted to their fellowship, and recognized as members of the church, all whom they baptized? We shall say, if he please, all the adults whom they baptized. It is evident that the three thousand who were baptized on the day of Pentecost were the same day added to the church, and continued in the apostles' fellowship, &c. And yet these, "*horresco referens*," were on the morning of that day addressed by Peter as the murderers of Christ. Now if we believe that those who were baptized by the apostles were admitted without hesitation to their fellowship, and we think this will scarcely be denied, what kind of communities must the churches have been, if Dr. Halley's theory be correct? Were all baptized and received indiscriminately? Were those who were known to be "vile strolling conjurers," recognized as "fellow-citizens with the saints, and of the household of God?" Is this the idea we have been in the habit of forming of the churches of the saints? Is this the principle recognized and acted upon by Dr. Halley, or any of his brethren? But to act consistently with his theory, this must be their practice. If Dr. Halley would not admit a person to the church on the same ground as that on which he would baptize him, these remarks are of course inapplicable.

But he adds, "It will cover the baptism in crowds, of all Judea, and all Jerusalem, over whose baptized inhabitants Jesus wept, as he foresaw their doom." It is here taken for granted that those crowds whom John baptized were known by him at the time of their baptism to be in the same state of mind as when Jesus wept over them; or at least, that he neither had nor required evidence that they would act differently from what they afterwards did, in rejecting the Messiah. And it is on this supposition alone that their baptism can afford any support to Dr. Halley's theory. We will not insinuate that Dr. Halley knew that this was not the fact; but we say that if the evidence which, in many passages, is furnished to the contrary, has escaped his notice, "he is but ill-qualified for the office he has assumed." In Matt. iii.

it is said, "John came preaching in the wilderness, and saying, Repent ye," &c. And in Acts xix. 4, Paul tells us that "John baptized with the baptism of repentance, saying unto the people, that they should believe on him who was to come after him, that is, on Christ Jesus." It is evident, then, that John preached repentance and faith in the Messiah as about to appear, and required these in all whom he baptized. It was only in this way he could fulfil the design of his mission; which was, to "turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." That those crowds whom John baptized professed that repentance which he preached, is most evident from the account of their baptism:—"They were baptized of him in Jordan, confessing their sins." Was not this a profession of repentance—that change of heart—that turning to the Lord their God which John was to be the instrument of effecting? In the case of many the repentance was real; and these received the Messiah when he appeared, and became his faithful followers. Many who rejected the Messiah, and gave their voice for his crucifixion, were afterwards brought to repentance under the preaching of Peter, and rebaptized on the day of Pentecost. And though many were finally impenitent, and met that awful doom which the Saviour deplored, yet it is undeniably evident that they professed to act a very different part when they were required by John to "Repent and believe on him who was to come after him;" and when, in professed obedience to his requirement, they "were baptized of him in Jordan, confessing their sins."

But there are still greater wonders which Dr. Halley can accomplish by his theory. He says, "It will cover, *horresco referens*, the baptism of a brood of vipers, to whom their baptizer said, 'Generation of vipers, who hath warned you to flee from the wrath to come? I baptize you unto repentance.'" If we allow that these persons were baptized by John, as Dr. Halley contends, it will, nevertheless, be evident that they were baptized on the ground of their repentance. Did he not first address them as a generation of vipers, and require that they should "bring forth fruits meet for repentance?" Does this indicate a willingness in John to baptize them in the character in which they came to him? But according to Dr. Halley's theory, John had no business to make any such requirement of them, or to manifest the least hesitation in admitting them to his baptism. It is evident he had their consent to be baptized before he addressed them thus, and that should have been perfectly sufficient. His hesitation did not arise from the "want of ability," which is the only limitation known

to Dr. Halley. They "came to his baptism." It is evident, then, from John's address to them, and the requirement he made of them, that if they were baptized at all, it was on the ground of their repentance. It is a remarkable circumstance that, in quoting the passage, Dr. Halley omits that part which is inconsistent with his theory, and connects the end of the seventh verse with the beginning of the eleventh; whether designedly or inadvertently, I shall not assume the province of determining. But if the words, "I baptize you with water unto repentance," were addressed to these characters, as Dr. Halley contends, they furnish additional evidence that they were baptized on the ground of their repentance. Whatever meaning we attach to the phrase, "unto repentance," it will stand opposed to Dr. Halley's theory; except we understand it to mean, "for producing repentance," and thus attribute to baptism the same efficacy as the advocates of baptismal regeneration have done. This Dr. Halley will not allow. From these words it is evident that repentance was understood to be necessary, and their being thus baptized implied the exercise of repentance on their part. "Adult Jews," says Thomas Scott, "professing repentance, and a disposition to become the Messiah's subjects, were the only persons whom John admitted to his baptism."

We have seen, that even admitting these individuals to have been baptized by John, their baptism furnishes no evidence in support of Dr. Halley's theory. There is not, however, the least intimation that they either yielded to his requirement, or were even baptized by him. On the contrary, does not the word "but," in the seventh verse, clearly intimate that they were not baptized? It is, in fact, an express denial that they were. They came to his baptism, BUT, instead of administering it to them, he calls them a generation of vipers, and requires them to "bring forth fruits meet for repentance;" giving them, at the same time, the most solemn admonitions and warnings. Hearing their hypocrisy and wickedness thus openly exposed, there is little doubt that they considered themselves insulted, and declined his baptism.

But does not John say to these persons, "I baptize you with water unto repentance?" It has been already shown that if these words were addressed to them, they furnish sufficient evidence that it was on the ground of their repentance they were baptized. But if Dr. Halley will examine the account given of this transaction by the other evangelists, he will find that these words, which in Matthew's account are subjoined to his address to the generation of vipers, were not spoken in reference to their baptism at all, but to that of the multitudes mentioned in verses five and six, who had been already baptized, and who

were evidently a distinct party from the Pharisees and Sadducees mentioned in the seventh verse. Innumerable examples could be adduced to show that circumstances which are mentioned in one of the gospel narratives as if they immediately succeeded each other, did not simultaneously take place. That this is so in the present case is evident from the account given by Mark and Luke. In Mark, where there is no mention whatever of the viper brood, but where the baptism in crowds of all Judea and all Jerusalem, mentioned by Matthew, is recorded in ch. i. 5, it is said in verse eight, "I indeed *have* baptized you," &c. From Luke iii. 15, 16, it is evident that these words were addressed to the people in general; and that the Baptist made this declaration, not as Dr. Halley has asserted, to mark his administration of baptism to the generation of vipers, but to explain the nature of his office as distinguished from that of Christ. "And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not; John answered saying unto them all, I indeed baptize you with water," &c. Luke vii. 29, 30, furnishes strong corroborative evidence against their having been baptized. "The Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." It is exceedingly probable that these are identical with the generation of vipers mentioned by Matthew. It is, moreover, exceedingly improbable that such an exception to the baptism of John should be on record, if he had baptized in accordance with Dr. Halley's theory.

From an examination of this specimen of Dr. Halley's arguments, one thing is evident, that whatever respect is due to him as a Christian and as the representative of the Congregational Union, he is entitled to very little as an interpreter of scripture. And notwithstanding the credit he has got for learning and acuteness, it must be apparent to all that pædobaptists have nothing to hope from his defence of their system. On the contrary, I am quite satisfied that it will greatly accelerate the downfall of that unscriptural system. It is observed by Robert Hall, that "when men abandon their guide, and shut their eyes on the light of heaven, it is wisely ordained that their errors shall multiply at every step, until their extravagance confutes itself, and the mischief of their principles works its own antidote." Pædobaptism has passed through various stages, each distinguished by higher gradations of absurdity; and in the theory adopted by Dr. Halley, and the arguments by which he attempts to support that theory, it may surely be regarded as having arrived at the climax.

Yours, &c.,
ROBERT WILSON.

Belfast, Jan. 14, 1845.

IS IT HONEST?

To the Editor of the Baptist Magazine.

DEAR SIR,—I often hear the question asked, Is it expedient? when I think the inquiry should be, Is it honest? When a plan is under discussion I hear, How will it tell? how will it answer? when it seems to be forgotten that things sometimes answer an immediate purpose that are unjustifiable in principle, and that the applause of the unthinking may be obtained, when the considerate see that much good is destroyed, and much deception practised.

Is it honest to set up business with fictitious capital, and carry it on without remunerating profit, living on the returns, when there is no rational prospect of ultimate success? A man may sell at prices with which a fair tradesman cannot possibly compete, may ruin his neighbours who are conducting similar business on sound principles, and for a season may carry on extensive dealings and live in great respectability, till, at length, a crash comes; but I ask, is this honest?

It is quite possible that a man may proceed in this course flattering himself that all will come right, and that he shall stand before the world approved as a successful man. He may be utterly unconscious of any dishonest intention; and so may others be in the religious world who are acting in a very questionable manner in reference to public societies and charitable institutions, and who, I fear, forget to ask, Is this honest? Others, however, whose aid they invoke are bound to make the inquiry.

Several cases for such inquiry have occurred within the last two years, I think. Allow me, sir, to say a few words respecting one of the most successful. I wish to speak with great respect of the originator and editor of the Christian Witness. He is, I believe, a man of expansive benevolence and upright intentions; but what has he done? He has set on foot a periodical which is very cheap, boasting of its cheapness, and calling on the public to compare its cheapness with that of other periodicals, whose profits are devoted to benevolent objects. Availing himself of peculiar circumstances, which enable him to give his time and energies to its management, regardless of the injury he might inflict on men engaged in similar work whom he had been accustomed to eulogize, he dashes into the midst of them, and brings out a magazine with the words on the cover, "Profits to be devoted to the benefit of aged ministers." Thinking men, when they saw this, wondered where the profits were to come from; but the world does not consist exclusively of thinking men. A large sale was obtained,— "an unprecedented sale," as he himself declares, yet no distribution of profits has been announced. Instead of this, there is in the November number, under the head "Review

and Criticism," an account of the meeting at Norwich, in which the spirit of the remarks made on the subject if condensed would be, What simpletons ye were to suppose there would be any profits! He tells that there was a plan brought forward for the distribution of the fund in aid of aged ministers, to be derived from the profits of the Christian Witness, and other publications of the Congregational Union. The plan was "considered excellent," and "deemed worthy of the sagacity of Mr. Secretary Wells;" but then he sets himself to show that no profits must be expected till the "unprecedented sale" is about doubled! After showing how little can be derived from the work, and how little from the advertisements, he adds, "Our main hope then for the aged pastors is in the increase of our sale. Let this be raised to sixty or a hundred thousand, and then the accumulation of such a mass of small profits will amount to a considerable sum." Now is this more just towards the aged ministers than it would have been to issue proposals for a penny subscription in their behalf, and eleven months afterwards to tell the subscribers, Our main hope, then, for the aged pastors, is, that some morning the postman will bring us several letters, each containing a bank note for £1000; these, when received, will amount to a considerable sum. Month after month on the cover there have been the words, "Profits to be devoted to the benefit of aged ministers;" does it palliate the matter materially to point out what had been said in the postscript of the fourth edition of the first number, to put the public on their guard; that is, that portion of the public who might happen to read the postscript of the fourth edition of the first number? "As we said in the postscript of the fourth edition of our first number, so we say again. 'Read the Christian Witness! Read not for our sakes, but your own! Read not for the sake of humanity, but religion! When it goes well with our churches, will the wants of their aged pastors be forgotten?' This is the language we still hold." Now, is it just, sir, after this to retain on the cover the word "Profits," as it stands in the number for January, 1845,—“Profits to be devoted to the benefit of aged ministers.”

This is one specimen. Let me now call your attention to another. The selection of hymns, commonly known as the New Selection, has been for some years a source of revenue. In reference to this there was, from the first, no deception. The profits were to be given to the widows and orphans of baptist ministers and missionaries. Trustees were appointed. Their names were given to the public. Those names were a guarantee that the whole affair was honourable. The public was satisfied. A distribution of profits was soon made; and it appears from your Alma-

nack that the amount received from this source by these necessitous and deserving persons, has been as much as £1800. From the first, some churches preferred Dr. Rippon's book; and respecting these I have nothing to say, believing that they had a right to follow their own judgment. I am not writing about charity, but justice. But there is an edition of Dr. Rippon's hymn book just published, professedly, "for the benefit of widows and orphans of ministers and missionaries;" and I want to know whether this will do anything more for these objects of Christian kindness, than lessen the *bona fide* fund for their relief derived from the other selection. Trustees are mentioned, but I cannot learn who the trustees are. Profits are spoken of freely, in the advertisements, but I am told that there will be no profits; some say that there are circumstances that make the realization of profits impossible: others that it is only unlikely. I am convinced, indeed, from the circumstances under which the work is issued, that it will only balk the hopes of those who expect that it shall yield a denominational revenue. I ask, if it be so, is this honest?

I have now, sir, only to make one request, and that is, that if, in consequence of what I have written, anything should be forwarded to you, showing that these projected helps to the objects of our solicitude are likely to prove more effective than the previously existing funds with which they are competing, you will expose my misapprehension by publishing to the world the evidence. Congratulating you on the half-yearly exhibition of profits from the Baptist Magazine,

I beg to subscribe myself, dear sir,

A CONTRIBUTOR TO THE FIRST SERIES.

EDITORIAL POSTSCRIPT.

It is but seldom that we are favoured with so many thanks for any article, or series of articles, as we have received in reference to the Notes of a Tour, the concluding portion of which appears in our present number. Correspondents in different parts of the country have assured us of the applicableness of the Traveller's observations to their own districts. On the other hand, some of his remarks have elicited strong expressions of disapprobation; and, above all, the phrase, "Dissent is not on the advance." In refutation of this, appeals are made to the statistics of associations and of the Baptist Union; in which, however, some of our friends seem to have forgotten that these show rather what was the case two or three years ago, than what is the case now; and that though numerical increase forms one item of prosperity, it is not the whole of it. There may be an increase of numbers where there is not an increase of efficiency. The things that con-

stitute the strength and glory of our churches are things that can neither be numbered nor measured. We believe that the principles of dissent are spreading with unprecedented rapidity,—establishing themselves in the hearts of those who worship with us, and making great progress among our opponents ; but at the same time we know that in places which have been long regarded as our strongholds, in the deliberate judgment of well-informed residents, dissent is “struggling for existence.” It is evident that some of our friends have but inadequate views of the effects produced in some districts by the exertions of the clergy and their wealthy associates, to starve dissent into silence. Of course we do not feel ourselves bound to justify every sentence that comes from any correspondent. The Traveller expresses some opinions in which we do not concur: and in some cases he represents evils as general which we believe to exist but partially; yet, on the whole, we deem his remarks deserving of serious and candid consideration, and calculated to repay the repeated perusal of ministers and deacons.

Mr. Moore, whose death is mentioned in the Herald, was sent to India by the Baptist Missionary Society in 1803, with Messrs. Biss, Rowe, and Mardon, all of whom have long since entered into rest. He was originally a member of the church at Stoke Gomer, and before his departure for the East pursued a course of study under the guidance of Mr. Sutcliff of Olney. He was a kind-hearted, regular, and quiet man; but, we have understood, found great difficulty in the acquisition of eastern languages. Many years ago, he ceased to derive support from the Society, and devoted himself for maintenance to secular pursuits, sustaining however an honourable character, and rendering occasional aid to the brethren at Monghir in their missionary labours. He died of cholera, at Dinapore, on the fourth of November.

As it is probable that many who took an interest formerly in the labours of Mr. Ellis at Calcutta have heard nothing of him for a long season, it may be well to say that his health has never been restored, and that he is now in circumstances to excite much sympathy. During the last two years he has been residing at Lewes, and for some time he has been suffering so much from paralysis and general debility, that those around him have been surprised at the tenacity of life which his constitution has evinced.

The three young men taken under the patronage of the Baptist Theological Education Society as students for the ministry have been placed, one with Mr. Jackson of Taunton, and two with Dr. Godwin of Oxford. There are other applicants; but the public

must do its part in providing the requisite funds before the Committee can accept them.

A valuable addition has been recently made to the Baptist Library in Moorgate Street. About five hundred volumes bequeathed to it by the late Rev. J. B. Shenston have been placed upon its shelves.

Incredible as it may appear to any lovers of peace and good order who were in Exeter Hall at the last meeting of the Sunday School Union, the Committee of that institution seem inclined to invite a renewal of the storm. In compliance with the resolution passed at that time they have discontinued the publication of the catechisms which they had been accustomed to sell; but in a circular which states that the next annual meeting will be held on Thursday, May 8th, they announce that they are now engaged in the preparation of “a Series of Catechisms.” Is it possible that they should not perceive that the course on which they are entering is even more objectionable than that which they have abandoned? When they sold *all* catechisms, they did not thereby give a preference to any; but if they send forth catechisms compiled under their own superintendence, they give them their direct sanction. It may be said that they will not be denominational; but we have yet to learn that a denominational creed is worse than the creed of a central committee. It will be the creed of the committee of the Sunday School Union that will now be promulgated, which may perhaps be excellent, but which must proceed from men who were certainly not selected for their known theological eminence. It may be proposed to avoid all points on which there are differences of opinion among their supporters; but, if this be done, the catechisms must be, as catechisms, exceedingly defective, omitting much that to some parties appears to be of great importance. We trust that the committee will pause and reflect, before they involve themselves and their friends in interminable disputes; but, if not, they will find that some who sympathized with them last year, will be this year decidedly against them. Last year, the aggression was on the part of their opponents; this year it will be on the part of the committee.

The following additions to the list of Baptist Chapels in and near the metropolis have been forwarded:—

Peckham, Rye Lane, Thomas Powell; services morning, evening, and Wednesday evening.

Greenwich, London Street, William Reynolds; services, morning, afternoon, evening, and Monday and Friday evenings.

Deptford, Mr. Felton, pastor.

Lee, Mr. Chapman, pastor.

Hatcham, near New Cross, no pastor.

THE MISSIONARY HERALD.



FUNERAL CEREMONY AMONG THE ISUBUS, WEST AFRICA.

AFRICA.

FUNERAL CEREMONY AMONG THE ISUBUS, WEST AFRICA.

On occasion of the death of a chief or influential man among the Isubus, it is customary to display all the riches of the deceased, consisting generally of cloth, goats, sheep, and pigs, and nothing is thought to reflect so much honour upon him as the exhibition of great wealth. At one of these scenes Mr. Merrick arrived in his recent journey, and he has forwarded a picture from which the annexed engraving is taken of the merriment and wild confusion in which the people were running about and dancing, striking hands with each other, and making a variety of discordant noises. Mr. Merrick is represented as viewing the scene from a chair, by the side of which John Smith, a deacon of the church at Clarence, who accompanied him as his interpreter, is also seated, and near him is standing an old influential chief named Madiba, who acted as a sort of master of the ceremonies. The young heir who had become lord of the town, and had been installed into office that day, is running in the midst of the crowd, attired in the usual country wrapper, and an old soldier's coat, while an attendant follows holding over him a large umbrella. "On arriving at the town," says Mr. Merrick, "the first thought that entered my mind was the inappropriateness of the ceremony to the occasion, and as I sat at one end of the street viewing them, I longed for the time when the death of their chiefs and friends would produce feelings and behaviour directly contrary to that then exhibited."

TOUR IN WEST AFRICA.

Mr. Merrick has lately visited the Camaroons Mountains, exploring a district of which very little was known, in order to ascertain facts respecting the state of the country and the condition of the inhabitants which might be of service in directing future operations. Believing that his account of his tour will be interesting to many of our readers, we abridge it but slightly.

Early on Tuesday morning, the 23rd April, Smith and I left our abode for John King's Town, from whence we started with our travelling party at half-past six for the Bwengga Market. Our band consisted of eleven men and boys as attendants and carriers, Copper, my interpreter, John King, my principal guide, Smith, and myself. We were to have walked all the way, but at the request of John King I agreed to go as far as the Bwengga Market by sea, with the understanding that if spared, we should return by land. The passage to the market lays through a creek a short distance from King William's Town, in a north-westerly direction, and the market is called Bwengga after the district in which the people reside whose goods are sold at the market. We arrived at 9 o'clock, and met a number of people from Bimbila and its vicinity. Not many of the people had yet come down from the interior, but several of those who had, resorted to the canoe in which I sat, and gazed on me with wonder and amazement. At twenty minutes to eleven I heard a rush, and looking round, saw the people coming to market in a body. They approached with a trot, and hastened down the cliff to the canoes, for the purpose of bartering their goods. The chief article was plantains, which were brought down in conical baskets, fastened to the back by means of strings round the arms and forehead. I need hardly say that women were the principal carriers. About 200 came to market, among whom there were not more than about twenty men who carried loads, and those who did had a much smaller proportion than the women. The plantains were bartered for a few dried shrimps and fishes. Having disposed of their goods, the people came up the cliff about twenty minutes after eleven, and resorting to the spot where I was sitting, viewed me with perfect amazement. The simplicity of their manners formed a striking contrast to the proud bearing and mien of the Camaroons and many of the Bimbila gentlemen. It was

with great difficulty that I obtained silence, which being done, I made known in few words the object of my intended visit to the interior. I had spoken only a few sentences when one of the gentlemen remarked that the majority of the people who had come to market were very ignorant; that it was useless for me to speak to them, and that I had better wait till I reached the Bwengga district, and then speak to the gentlemen, who would listen attentively to all I had to say. I replied that if they were ignorant, the good word which I intended to speak would make them wise. As soon as the poor women heard this they manifested their approbation by loud applause, and shortly after proceeded homeward, while I accompanied John King to his farm, which is in the vicinity of the Bwengga Market.

At a quarter after three our party left John King's farm for the Bwengga district, and after walking a short time along a track, reached the main road. This path, though walked over every five days by hundreds of people, is very narrow, and in many parts is a mere track. It runs for the most part through a thicket, by which the clouds are frequently obscured, and as a walk is entirely devoid of interest.

At five minutes before four we ascended a very steep hill, from which time the country became rather hilly. Five minutes after four we took a short rest, and proceeding on our journey ascended another steep hill at half past four, from which we had a view of the sea; and had it not been for the mist, should, I understand, have seen Cape Camaroon. At five o'clock we came in sight of a river, which John King informed me empties itself in the sea near his town. Here our whole party refreshed themselves with a good draught of water, which was very cool and pleasant. During our journey we passed two or three farms near the road, on which plantains are chiefly cultivated. I was informed by John King that a few people are living in the bush near the farms.

At six o'clock we arrived at a group of houses, called by John King a town, when I discovered that Bwengga was not a large town or city, as I had all along imagined, but a district, or sort of county, in which are many towns. Our party sat down at this town to rest. Soon many of the children were around me, while some, afraid of a white face, remained at a distance, with their eyes riveted on me. After being regaled with a draught of palm wine our party proceeded onward, and passing another town which consisted of four or five houses, arrived at our resting place for the night at a quarter past six. The chief, or master of this town, is called Ebore, and according to John King's account is his brother; but during our journey John claimed brotherhood to so many that it is difficult to say who are really related to

him. I however think that if not his father's or mother's child, Ebore is a near kinsman. We met Ebore sitting on a stone near the door of his house, in conversation with one of his wives, who appears very fond of him, and for whom I think Ebore entertains much affection. Such reciprocal affection between husband and wife was to me very gratifying, as in my few short tours in Africa I have seldom seen it exhibited. The women are for the most part regarded and treated as the slaves of their husbands, who possess unlimited power over them, and do with them just what they please. When I was informed on my arrival at Ebore's Town that he was the king of the place, I at first thought he was the ruler of the whole Bwengga district, but I soon discovered my mistake, and found that he was only king or ruler over his own wives and children. The mode of government in this part of Africa is strictly patriarchal. I was kindly received by Ebore, and having seated myself near him, he began to expatiate on the great joy and pleasure which he experienced in being visited by a white man—an honour which he never expected, and which his father, though much more wealthy than he, never enjoyed. He admired also my fearlessness, and said that my heart must be very big, or I would never have come where a single white man had never before set foot. Shortly after my arrival I was saluted by the firing of muskets not only at Ebore's place, but at some distant town, whose inhabitants must have concluded that I had arrived, from the report of guns which they heard from Ebore's town.

After dinner, which consisted of palm oil and fish, and plantain, of which I eat heartily after my unusually long walk, I addressed the people, and endeavoured to point out as plainly as I could the way of salvation by Christ. My auditors listened patiently for a long time, and while I spoke Ebore frequently exclaimed, "Toto-mene! toto-mene!" True! true! When I alluded to the folly of trusting to charms for deliverance in times of danger, he remarked that what I said was quite correct, for several men who had received charms to preserve them from danger and death, had to his knowledge been shot, and that God alone could protect and save. At the close of my address I sang "Jesus shall reign," &c., and concluded with prayer. When I was ready to go to bed, I was conducted to a room about ten feet long, five and a half wide, and seven feet high to the top of the roof. As my bed was placed across the room, my head laid against one side of the wall while my feet reached the other side; yet I slept comfortably, and hope I felt grateful to God for having provided for me a shelter among the heathen. Ebore accompanied me to the room, and remained while I read a portion of scripture and prayed, and during prayer knelt down. On rising from my knees I told him my reasons for reading the

word of God, and praying to him before retiring to rest. As I found Ebore disinclined to leave the room, I undressed myself before him. He was quite surprised at the number of garments I wore, and viewed me from head to foot till I got into bed.

Wednesday, April 24.

As soon as the door of my room was opened this morning, Ebore came to pay his respects, and addressed me "Sanggwosu," the term used by servants when speaking to their masters. Before breakfast I read and explained to Copper and John King, both of whom speak and understand English, the second chapter of Matthew. Ebore came in while I was reading, and heard from John King and Copper what I communicated to them. After explaining the scriptures, I showed Ebore the views of our Jamaica chapels, and told him of the affection which the people of God in Jamaica entertained for the African race. He listened with much attention and astonishment when I told him of the vast sums of money subscribed by the Christian world for the benefit of Africa, and said that if the people of God did not love them they would never act in that manner.

After breakfast John King and Copper, Smith and I, proceeded to the town of a man called Futa, and sometimes, Madiba, a short distance to the south-east of Ebore's place. On our arrival we learnt that he was not at home, but would soon return. I afterwards discovered that he was at the back part of his house, and directed John King to tell me he was out, intending while we walked a little way to dress himself. After a short walk to another town, where Mundere, the brother of Madiba resides, we returned to Madiba's house, when he made his appearance in a cloth round jacket, a pretty wrapper, and a blue gossamer hat. He was rather reserved and formal, but listened with much attention to the truths which I declared. From the appearance and mien of Futa I concluded that he was a man of influence, and generally respected, and have since discovered that my conclusion is quite correct. Madiba's town is situated on a beautiful plain on the top of a hill. One of his houses is a large one compared with the houses of the other chiefs, and is very well constructed. He is evidently an ingenious man, and with a little instruction would make an excellent carpenter. While at Madiba's house I tendered my hand to a man who refused to shake it, and on inquiring the reason, learnt that the man had recently lost one of his relations, and that the people in the interior never shake hands with their dearest friends for a certain time after the death of a near relative.

John King asked a question to-day which shows the necessity of explaining figurative language, when employed in instructing the people. He inquired whether by giving the

heart to God I meant a man was to cut out his heart. He next inquired whether God had a wife, and while I was speaking of the blessedness of heaven, he asked how it could be a good country when the people who lived there did not eat. I explained to him that the spirit was not supported by food—that the body alone required food for its sustentation, and that after death the spirit of those who believed in Christ would live in the enjoyment of the knowledge and love of God.

In returning to Ebore's Town we walked another way, and passed the town of an old man named Dume, who appeared very glad to see me. My soul was distressed when I thought that he would probably die before the gospel could be fully and properly explained to him.

I saw several women at Ebore's Town engaged in making palm oil to-day. The palm nut, or fruit, is first boiled, after which the part which contains the oil is separated from the kernel, and rolled up in small balls, from which the oil is extracted by twisting it with the fingers. A great deal of oil is left in the husk, which with suitable machinery might be entirely extracted.

We were to have proceeded on our journey to-day, but Ebore would not allow us to do so. In the evening I conversed again with the people about Christ and his salvation, when Ebore remarked that he believed God had sent me among them to teach them good things, and that he would willingly sit up all night to hear me. Before retiring to rest I made Ebore a present of cloth and other things, for which he expressed himself very grateful.

Ebore is about forty years of age, of the middle stature, but appears short in consequence of a bend of the back. His appearance is not calculated to command respect, but there is in him a great deal of real kindness, connected with humility, which cannot fail to excite the affections of those that may become acquainted with him. There is, I fear, little firmness in his character, which would render him an unfit person to depend upon in times of trouble or danger. Unlike Ebore, Futa seems a man of great firmness and decision of character. His manner and bearing, though the reverse of pride, are much calculated to call forth respect, and with his property (for he is considered wealthy) will render him influential wherever he goes. Futa is about the same age as Ebore—perhaps a little older—of the middle stature, and rather slender, but well made.

Thursday, April 25.

We were to have proceeded this morning to the Sofo district, but yesterday evening we heard that an influential and wealthy old man in the Moriko district named Manja had made grand preparations for my reception, and sent to say he hoped I would not fail to call on him. As John King

thought it prudent for us to visit Manja, we left for his place at twenty-five minutes after six this morning. Shortly after leaving Ebore's we passed three small towns, and crossed a small stream called Wangge, running from the west. Indeed, all the rivers which we saw and crossed in our journey, flowed from the north-west. At a quarter after seven we crossed a beautiful stream about thirty yards wide, called Benyua, in which a large artificial basin was formed of stones for the purpose of securing fishes. Our road at this point lay through a thick bush, and is evidently an unfrequented path. At fifteen minutes to eight we entered the Bori-pamba district, and passed Mbumbo's Town. Three minutes after eight we passed another stream called the Ndonggu, and shortly after saw a small farm on which maize, cocoa, and peas were growing. Passed the towns of Korame, Mukwure, Malape, and Monyunggo, and entered the Bakuku district. Passed the town of Masu, and at five minutes after nine arrived at Manja's Town, in the Moriko* district, and seated myself under a tree, where old Manja in a short time came to see me. He was dressed in a large great coat, which would have sat much better on a man twice his size. His hand was quite hidden by his large garment, so that when he presented it to me I had to shake his sleeve.

I had not been seated long before I was informed that two gentlemen from Bwea, one of the last districts on the way to the Camaroon Mountains, had come down to see me, having understood that I had come for the purpose of visiting the mountain. I exceedingly regret that whenever the people asked John King the object of my visit, he always informed them that I was going to the mountain, which led them to think I was in quest of treasures. Indeed, John King himself did not believe that the sole object of my visit was to make known the gospel of salvation, and find out the most eligible districts for establishing missionary stations.

After a few minutes conversation with Manja, he left, but soon returned with a goat as a present. I directed John King to have it killed for our party, and began to declare the gospel to the people who surrounded me, but they seemed more desirous to gaze upon me and make a noise, than to listen to the solemn truths I was declaring. After breakfast I endeavoured again to engage the people's attention, but could not get them to listen for any length of time. They were, however, quite delighted with an Isubu lesson which I took with me for the purpose of teaching the children as I passed along, and were exceedingly astonished when I exhibited my watch. Many people from other districts resorted to Manja's place to see me, some I

learn from a distance, to whom I explained the object of my visit. In the afternoon Copper and I walked to the town of Junge, a short distance west of Manja's place, where I conversed for some time about the great salvation, and instructed the people from my Isubu lesson. They called my watch the moon, and said I was indeed a god-man, for I had gone up to God, and brought down the moon with me.

On my return from Junge's place, Smith and I took a long walk, and spent a sweet season in conversation about the universal dominion of Christ. Since my arrival in Africa nothing administers more joy to my soul than reflection or conversation respecting the entire subjugation of the nations of the earth to our divine Redeemer. Indeed, if missionaries would be strengthened for their work they must at all times keep the cheering truth before their minds.

John King informed me this afternoon that the men who came from the Bwea district said they would not conduct me to their town without being well paid; but on finding that I evinced no anxiety about going thither, they left with the promise of meeting me at Manja's Town early in the morning. African travellers must pay little attention to the talk and noise of the people, but act with kindness, firmness, prudence, and justice.

Before going to bed I made old Manja a present of cloth, &c., with which he was quite pleased. I also distributed some needles among the women and girls, and clothed three of Manja's children, who were not a little delighted with their new garb. Both at Ebore's and Manja's place I distributed some English peas, which were kindly sent me by the St. Alban's friends. When at Camaroon I also distributed some of the same peas, and have no doubt that by this time many of the Diwalla people have reaped a crop.

Friday, April 26.

We were to have left Manja's Town early this morning, but were detained by heavy rains till twelve o'clock, when we proceeded on our journey. At twenty-five minutes after twelve we entered the Bokwei district, and at the same time passed the town of Namunde. Shortly after we passed Morio's Town. At one o'clock the country became very hilly. We arrived at Dickenye's Town at half-past one, which is situated in the Bwea district. I was kindly received by Dickenye, who appeared very happy to see me, and like Ebore, dwelt for a long time on the great honour bestowed on him by the visit of a white man. I however soon discovered that great suspicions were entertained respecting my intended visit to the mountain, and John King, in order to learn the real object of my visit, took Smith aside and questioned him closely on the subject. Shortly after my arrival Dickenye told John King

* The Moriko and Bakuku district is the same, but is called by two names.

that there were immense treasures on the mountain, that on the death of any influential person in the Bwea district they had frequently seen cloths of every description spread out on the mountain;* that there was a great deal of gunpowder, salt, and dollars on the mountain, and they thanked John King for bringing me to show them how to obtain the treasures. There was also a "large water" on the mountain, where a white man was often seen, and which no black man could pass; that they sometimes heard the report of guns fired by the white man; that that white man was my brother, and I had come to see him, and fetch him down from the mountain. In vain I endeavoured to persuade them that the sole object of my visit was to impart the knowledge of the true God, and to learn whether they were willing to receive religious teachers. During the day I embraced every opportunity of declaring the gospel, but like those of Manja's Town, the Bwea people were more desirous to sing, and dance, and make a noise, than attend to what I had to say.

In the afternoon several chiefs came to see me. After they had listened to the truth a short time, Dickenyé, who is an incessant talker, began to address the people, after which he danced about, and endeavoured to appear very great. He was followed by another man, who wore a sort of tippet made by himself. He also delivered an address, and like Dickenyé, danced and sung, and capered about amidst the applause of the surrounding multitude. As evening approached John King informed me that all the gentlemen of the district were to assemble after dark in order to come to some decision respecting the charge they were to make for allowing me to visit the mountain. Accordingly we had a meeting in one of Dickenyé's houses in the evening, when all the gentlemen strenuously maintained that there were incalculable treasures on the mountain, and that John King had brought me to obtain them. I replied that many of them would on the morrow accompany me to the mountain, and would have an opportunity of seeing all it contained, and that whatever I might bring down they were at perfect liberty to retain. During my short life I have met many great talkers, but never before heard so garrulous a man as Dickenyé. He seems never tired of chatting, and will scarcely allow any one else to speak a word.

None but those who have been engaged in an African palaver† can form a correct idea of its tediousness. When you imagine that the subject

in debate has been brought to a close, and about to be settled, all on a sudden you find yourself at the point from whence you started, and the objections which you had before answered again brought forward as if they were entirely new. This was the ordeal through which I had to pass at Dickenyé's place, and what rendered it more trying was my ignorance of the language, and consequent dependence on John King and Copper for an interpretation of all that was said. The palaver being closed I retired to rest after commending myself and our party to the divine protection, and as usual slept well.

Saturday, April 27.

We were to have started before daylight, but could not manage to get away before fifteen minutes before seven. It is very difficult to get an uncivilized African band to travel early. On my arrival at Dickenyé's I was informed that his town was the nearest to the mountain in the Bwea district, but I discovered this morning that my information was not correct. Shortly after leaving Dickenyé's we passed three towns, all near each other, and arrived at the last town on the way to the mountain at a quarter after seven. At this time we saw a road to the south, which I was informed leads to Rumby. At fifteen minutes to eight we arrived at a river flowing from the north-west in a south-westerly direction. At this point there was a sensible change in the atmosphere. I drank of the water of the river, whose bed was very rocky, and found it delightfully cool. Near the river is a small abandoned farm, which was formerly cultivated by some of the Bwea people. Before visiting the interior I thought the people spent a great deal of their time in agricultural pursuits, but was surprised during my journey to see so few farms, and those so much neglected. All the plantain farms I saw were covered with grass and bush. Like those on the coast, the people in the country live a life of almost absolute idleness. They do not set the smallest value on time, and prefer spending days and weeks in hunting (though they not unfrequently return home as empty as they went out) to cultivating the soil. May they soon come under the influence of that gospel which so strongly condemns idleness, and inculcates the necessity of industrious habits.

But to resume our narrative. At eight o'clock the Bwea men who accompanied me stopped to perform a ceremony called Mosere. Dickenyé's brother, Bungome, with a mug of water in his hand, delivered an address to the following effect: "That the Moriko and Bwengga men were unwilling that the Bwea people should engage in trade with Bimbia, but that John King had kindly brought a white man to see them, who he hoped would open a communication between the coast and the Bwea district. After the address a liba-

* Whenever an Isubu man dies all the cloth he possesses is spread out on the house-top, and exposed to public view. In accordance with this custom the Bwea men think that the geni of the mountains entertain so much respect for their chiefs as on their death to exhibit a variety of cloths.

† Conference.

tion was poured out on the ground, and the remainder of the water in the mug drank by all who had engaged in the ceremony. I requested John King to say to them that the good word which I had spoken to them was calculated to unite all people in one common bond, and if they and the Moriko and Bwengga people attended to it, instead of opposing each other in trade, they would live as brethren, and do all in their power to promote the welfare of one another. They appeared quite pleased with my remarks, and proceeded on the journey with smiling countenances.

A few minutes before the Mosere ceremony was performed, we crossed a fine stream, whose water was very cold. At twenty minutes before ten we arrived at another river-course destitute of water, except a small portion (rain water I suppose) in hollows of rocks, and which reminded me of the pools of rain-water from which the Israelites were wont to refresh themselves in the journeys to the holy city. Our whole party took a long draught of water here, as we were given to understand that we should meet with no more during the remainder of our journey. Ten minutes before ten we had an excellent view of the sea. Perhaps it is necessary to observe that the whole district through which we passed is very well furnished with hardwood. The wood is so hard that the Bwea men, not possessing proper axes, are unable to fell the trees for the purpose of making farms. Eight minutes after ten we passed the last farm of the Bwea people on the way to the Camaroon Mountains. On this farm is growing the finest piece of cocoa I have seen since my arrival in Africa. I was rather surprised that the Bwea people should cultivate farms so far from their towns, and thought they must have good reason for doing so, and on inquiry found that they were in the habit of spending whole weeks in the woods hunting the ngika, or buffalo, and during that time cultivated the soil in the vicinity of the chase. Twenty-five minutes before eleven the brother of Dickenyé perceiving that we were drawing near the mountain, broke a small bush, and holding it in his hand, prayed aloud to his dead father and mother to protect him from danger in approaching the mountain. I directed John King to tell him that Obassa-Luba (the name by which the Deity is called) alone could afford him help, and that his petitions should have been presented to him. On hearing this he began to cry to Obassa-Luba for help. The evident fear of the people as they drew near the mountain led me to conclude that they had never before travelled so far, though they wished to make me believe that many of them had before ascended the mountain. At twenty minutes before eleven we arrived at a beautiful plain, extending along the base of the mountain a considerable way. This plain is covered with a fine wing-grass, some of which I brought down as a memorial of my visit.

A quarter before eleven we had an extensive and splendid view of the sea, rivers, and lowlands from the plain at the base of the mountain. We saw very distinctly Balimba Point and River, and a little eastward the Bakuku, Munggo, and Bunji rivers and country.

At ten minutes after eleven our band sat down on the grassy plain to hold a consultation as to whether they should ascend the mountain at whose height and majestic aspect they were manifestly alarmed. While with wonder and awe they gazed upon the grand and lofty fabric, Smith observed that if they were so alarmed at beholding the works of the Almighty, what would be the state of their mind when they beheld the Almighty himself on the judgment-day? John King, who had all along spoken of his determination to go to the very apex of the mountain, now declared that he could not proceed further; while the Bwea men said it was useless to accompany me if no treasures were to be obtained. I reminded them that I had agreed to pay them to go with me, and if they broke their engagement they could not expect payment. At length ten of the Bwea men made up their minds to accompany me, and with Smith, Copper, and myself started for the much dreaded munggo, as mountain is called in the Isubú tongue. With much difficulty we ascended about a third of the mountain at six minutes after one, where it was so cold that I judged it unwise to proceed higher with men who had only a piece of cloth around their loins. This, with other reasons, induced me to descend the mountain before reaching its apex, though I must confess I did so very reluctantly. At the elevation on which I stood I experienced all the sensations produced by an English winter. My nostrils ran copiously, my eyes were much affected, and my fingers stiff. The faces of my attendants were covered with a sort of white incrustation, such as may be seen on the skins of black men in England during winter; their eyes were also much affected, and Dickenyé's brother had a fit of ague, and trembled like an aspen leaf. The mountain after a certain height (perhaps from about the sixth of its altitude from the base) is entirely covered with a fine and beautifully green grass, with here and there a few shrubs. The soil is composed of small pieces of soft stone, which have evidently been subject to the action of fire, and which frequently crumbled or resigned their places as the weight of our bodies rested upon them in ascending. From the point on which we stood we had an excellent view of the lowlands and the different rivers in the Bight of Biafra.

We began to descend the mountain about a quarter after one, and arrived at the grassy plain at ten minutes before three, from whence, though much fatigued, we immediately proceeded homeward. When we had nearly reached our resting place the Bwea men

assembled, and agreed to tell the people on their arrival that there were immense treasures on the mountain, but that I had resolved on not taking them away till my return, when I would bring another white man with me. On hearing this I requested John King to undeceive the people, and let them know the truth.

At fifteen minutes after five we arrived at the last town on the way to the mountain, and eight minutes after six reached Dickenye's Town, our resting place. In returning the Bwea men sang the greater part of the way, and seemed very glad that no harm had befallen them on their way to the mountain. One of their songs was to the following effect: "The white man cut down the grass,* and told it to stand up. The grass replied, how can I stand; you have cut me down." My feet ached so much at my long and difficult journey that I could hardly stir, but a good night's rest refreshed my wearied frame and rendered me strong again for duty.

Lord's-day, April 28.

I spent a pleasant time this morning in instructing several children and young people from my Isubu lesson. They exhibited considerable pleasure in spelling the words of their language, and though they spent more than a quarter of an hour at their lesson, did not appear tired. Finding that the adult people were more inclined to drum and dance than listen to the gospel, I left Dickenye's Town after breakfast, and accompanied by John King went to see a very old man named Ibunge, who has been sick for a long time, and intelligence of whose death arrived at Bimbia a few days ago. I endeavoured to preach salvation by Christ to him and his people, but fear the old man did not comprehend what was said to him.

I saw a woman this morning with her face besmeared with dirt, and a band of the fibre of the plantain-tree round her forehead, which I learnt is the usual badge of mourning of the people of the district. The Bimbia women do not wear the band round their foreheads, but besmear their faces for several months with a mixture of dirt, lamp-black, and palm oil.

About two o'clock to-day a man from the Boba district came to see me, and listened very attentively to the truths which I declared to him. Dickenye introduced him to me, and sat for a short time. I had not, however, spoken long before he began to interrupt me, but finding that I would not attend to him, and was determined to go on conversing with the Boba man, he left the hut, and called away his friend, but he would not go. As the Boba man defended the practice of polygamy

I dwelt much on the evils of it, and assured him it was very offensive to God. After the departure of the poor man I learnt that he had recently shot a man for seducing one of his wives, and had in consequence to desert his house, and hide himself in the woods. According to a rule, or law, called Dibumbe, every man, from Bimbia to the Camaroons Mountains, and also on the Mungo and Bunje Rivers, and I believe at other places, who commits murder is given up by his town's-people to be hanged. While speaking to the Boba man little did I think I was pointing out the evils of the very sin which had compelled him to leave the few comforts of his home to wander in the woods.

As in South Africa, there are men in the Bwea district, and in other parts of the country, who profess to be able to produce rain. John King firmly believes in the pretended power of the rain-makers, and strenuously maintained that they did possess the power notwithstanding all I could say to convince him to the contrary.

I understood this afternoon that the chief men of Bwea, and especially Dickenye, are entertaining large expectations respecting the presents they are to receive before my departure. They told John King that he, King William, Dick Merchant, and the other traders of Bimbia, had received large presents to allow me to visit the interior, and now I had seen their mountain, John King did not wish me to give them any thing. The covetousness of the people is exceedingly trying and distressing, and, with vain glory, exhibits itself in almost every word and action. Oh, that the time may speedily come when their selfishness will be subdued and their hearts renovated by the divine Spirit!

About three o'clock Smith and I sung a hymn, read a portion of scripture, and engaged in prayer, in which we specially implored the Lord to visit the dark places of the earth with the light of his glorious gospel.

Smith and I conversed much with Copper to-day about the necessity of a change of heart. It is very gratifying to me to be able to state that light seems gradually shining upon this man's mind. He has already abandoned a few of his country practices, and will I hope be given to us as the first-fruit of our labours.

When I resolved on visiting the Camaroons Mountains I fully expected difficulties on the way. True I did not entertain the slightest apprehensions of personal danger, yet I by no means imagined that my path would be a smooth one. Indeed from the day of my arrival at Bwea I plainly foresaw that we should meet with opposition before our departure. It was not to be expected that Satan would sit quietly and see one of his strongholds attacked without retaliation. But greater is he that is for us than they who are against us. The prey of the enemy will yet be plucked from his teeth, and the kingdom of

* Alluding to the plants which I brought down with me.

† This district is some distance to the north of Bwea.

Christ established where Satan's empire now raises its proud and lofty head.

Monday, April 29.

I arose unusually early on Monday morning, and spent a sweet season in prayer. My soul was much drawn out in behalf of the heathens in general, but more particularly for Africa. I felt while supplicating the mercy-seat that the Lord was preparing my mind and strengthening my spirit for some trial. When our baggage had been packed up, and we were ready to leave, I presented Dickenye and three of the chief men of Bwea with cloth, garments, and other things, but they were quite dissatisfied, and said they would not allow our boxes to be taken away unless I gave them more cloth. I knew well that if I yielded to their unjust exaction, instead of being satisfied, they would be encouraged to make other demands, and consequently declined giving any thing else. On hearing this they made a great noise, and seemed determined to detain us. Several of the men were armed with cutlasses, and during the palaver flourished them about (not however in a threatening manner), but the Lord graciously preserved me from fear, and kept my mind in perfect peace. Oh, what a blessedness to be able to rest on the arms of him who is powerful to save. Not one of our party had a weapon of any description. On leaving Bimbila I strictly enjoined John King not to carry guns, swords, or cutlasses, assuring him that the God whom I loved and served, and whose truth I was going to declare, would protect and preserve us; and I have no doubt that our defenceless state tended more to disarm the Bwea people than any thing else. I do hope that all our missionaries who may come to Africa will be members of the Peace Society. After a long and noisy discussion, in which John King, Copper, and a few others of the men who conducted me, nearly talked themselves out of breath, the Bwea men withdrew, and held a private consultation. At this juncture Smith became alarmed for our safety, and on my return from the mountain told Mr. Duckett that he was just waiting to know the result of the conference of the Bwea men, and if they had resolved on killing us he intended to request them to destroy him first, that he might not endure the pain of seeing me put to death. Smith's fears were, however, quite groundless. I do not think that the people had the remotest intention of hurting a hair of our heads. All they wanted was the contents of our boxes, and not being able to frighten me into submission, they withdrew to come to some decision respecting the mode of bringing the palaver to a close. They soon returned, and said that as I was unwilling to give them more cloth, they would be satisfied with a book (certificate) stating that I had visited the mountain from their district, in

order that they might show it to any white man that might come after me. I very soon furnished the "book," when our carriers were permitted to leave; but we had only walked a short distance when one of our people was stopped by Dickenye's brother because he said he had not received a shirt. The fact is, this man took a fancy to Smith's flannel shirt, and requested me to give him one like it. On leaving I borrowed Smith's flannel, and gave it to him, but after receiving it he was quite dissatisfied, and said he wanted a shirt similar to those the other chiefs had received; but as all of that description were distributed I could not comply with his request. He was however, determined to get a shirt, and therefore followed us after we left his brother's town, and stopped one of the boxes. Copper directly drew off his shirt, and gave it to Bunggome, but took good care to secure for himself the flannel shirt, which is of more value than the one with which he parted. We left Dickenye's Town at twenty-five minutes before eight, and after passing a town in the Bwea district, entered the Bokwei district at half-past eight; and after leaving the towns of Morio and Namunde entered the Bakuku district at five minutes before nine, and arrived at Junge's Town at two minutes before nine. We again reached Manja's place at seven minutes after nine. The old man appeared happy to see me, and pressed me to remain over the night, expecting no doubt another present in the event of my doing so, but I told him I could not by any means stop, as I was anxious to get down as early as possible.

After breakfast our party prepared to leave Manja's Town, but one of his men who had accompanied us to Bwea stopped our boxes because he had not in his opinion been sufficiently remunerated for his services. This man was not at all engaged by us, but contrary to my desire was sent by Manja to accompany us to Bwea. On my return to his town I made him a suitable present, but he would not allow us to proceed till he had received some cloth. During my journey I had to protest against people following me from different towns, who desired to do so without at all being required, for the purpose of getting something. Unless the African traveller is watchful, he will at the end of his different journeys find many more servants in his employ than he set out with. Manja did all in his power to prevent Singga from stopping us, but such is the small influence and power of the old chief that he could not succeed.

At twenty minutes before two we left Manja's Town, and travelling through the Bakuku district, passed Mokeba's Town at five minutes before two, and at two crossed a small stream. It is perhaps necessary to note here that all the streams which we crossed to-day were small. Crossed a stream at

twenty-eight minutes after two. At half-past two left Pende-Diboka's town. Crossed a stream twenty-five minutes before three, and another at twenty minutes before three, called Wangge, and entered the Bunjoku district.

At five minutes after three passed Ekanye's Town, and shortly after that of Ebisa. There is a small house a few yards from the latter town. The road in this district is much better than any I have travelled over since I left Bimbila.

At ten minutes before four entered the Bunjumba district, and passed the town of Ipike. At three minutes before four passed in sight of Dibesse's Town, near which is that of Matande. Crossed a stream called Wende at five minutes after four. At ten minutes after four passed in sight of Ngaki's Town, and entered the Minyari-munggo district. Eighteen minutes after four we passed three towns together; two the property of one man. The names of the chiefs are Dikri and Ngande. A short distance from these towns we passed in sight of the house of Ekubakuba, and a few minutes after passed the town of Musio.

At half-past four arrived at a town whose chief, Dibutu Lanja, had died three days ago. The usual funeral ceremonies were being performed when we arrived, which were exceedingly ill adapted to the occasion. From five to six hundred people were assembled on an oblong piece of ground, and amidst the noise of drums and the greatest confusion, danced up and down in the most ludicrous manner. A group of ten met together, and raising up their right hand struck it against the hand of each other till the ceremony of striking hands had been performed throughout the whole group.

On my arrival I was conducted to the house of a man named Foke, a short distance from the scene of the funeral ceremonies, lest, as I was told, my presence should attract the attention of the people, and thus put an end to their mirth. Many followed me, to whom I showed the letters of the alphabet and my Isubu lesson. My watch as usual was quite an object of wonder and amazement. Unable to obtain a sight of me, some of the boys, Zaccheus like, climbed on trees to gratify their curiosity. Being anxious to see the whole of the funeral ceremony, I got up to walk to the place where the people were dancing, but Foke would not allow me to go. However, shortly after Madiba, whose town I visited before going to the Camaroons Mountains, and to whom I have already alluded, came up, and taking me by the hand, conducted me to the scene of action, and thus afforded me an opportunity of seeing all that was going on. I had not sat long before the man who was to succeed the deceased chief made his appearance in a soldier's coat. A man held an umbrella over his head, and followed wherever he went. In a stooping

posture the new chief ran among the crowd amidst the caressing of several young women, striking hands with all who presented theirs to him.

After a great deal of noise and dancing, silence was commanded, when Madiba, being master of the ceremonies, arose to speak; but before he commenced his address he picked up a pebble, and spitting upon it, placed it under his foot, and then walked up and down the avenue speaking as he walked along. He said that Dibutu Lanja had died three days ago, and had left so many pieces of cloth (I do not recollect the number), pigs, sheep, and goats; and that during his illness two of his goats had been killed for him. Madiba having finished his address several of the people exclaimed "He, he," yes, yes; shortly after which the party began to disperse.

I understand that on the death of a chief or master of a town, all his property, which generally consists of cloth, pigs, goats, and sheep, are distributed among his relatives and friends, and nothing is thought so honourable to a man as to be able on his death to leave a great deal of property for distribution. All the cloth which Dibutu Lanja possessed was on his death exhibited to the public for inspection, but was taken in before my arrival. I however saw his pigs, sheep, and goats, all of which were tied to stakes placed in the ground for the purpose.

At the close of the ceremonies Copper, Smith, and I left for Ebore's Town, where we intended to sleep. Madiba on his way home walked with us a part of the road, and was very attentive and affectionate. On leaving us he inquired whether I did not intend to come and see him on the morrow. I promised to do so, and told him, in Isubu, as I best could, that I hoped he would love God, and give him his heart. As I walked along I began to think that the kindness and affection manifested by Madiba that evening (so contrary to his reserve and apparent sullenness when I visited his town a few days ago) proceeded from God, who I thought was moving his heart to favour us. I therefore resolved if I saw it my duty to ask him for some land on which to establish our first missionary station at Bwengga, which is a well populated district, and where the inhabitants are not so widely scattered as in other parts of the country. The attention of our missionaries as soon as they settle in the interior must be directed to the concentrating of the population, or their work will be considerably increased. It will of course be a work of time, but with perseverance will I hope be effected.

We left the town of the deceased man at fifteen minutes before six, and after crossing a stream and passing three towns, arrived safely at Ebore's place about half-past six. Our dinner consisted of ripe plantains, palm oil, and palm nuts, after which we retired to rest thoroughly wearied.

Tuesday, April 30.

The selection of a place in the Bwengga district for the establishment of a station pressed much on my mind all the morning. Eboe is very willing to give land, and would be glad to see a missionary settled at his place, but his town is situated on an unfrequented spot, and is therefore ill adapted for a missionary station. On the contrary Madiba's Town is near the highway which leads to the Bwengga market, and consequently is the resort of many people.

After making Eboe another present our party left his town at fifteen minutes before one, and proceeded to Madiba's. On our way we crossed the stream which we passed last evening on our return to Eboe's place. This stream supplies Madiba's Town and the adjacent ones with water. It is very small, and I was fearful that during the dry season it ceased to flow, but Copper informed me that it never dries.

I met a very warm reception from Madiba on my arrival, and after a short conversation respecting the object of my visit, I gave him an excellent wrapper and a child's garment. I then stated that I was desirous, if agreeable to him, to establish a missionary station near his town, for the purpose of imparting to him and all the people of the district the knowledge of the true God, for I well knew that unless they became acquainted with God, and served him with their hearts, they could neither be happy in this life nor after death. I then inquired whether he was willing to give me land on which to build, &c. He most readily assented to my proposition, and requesting me to follow him, showed me the land which he would give when we were ready to settle. I suppose he walked over ground about the sixth of a mile in length, and pointing to the right and left said, "This is yours; this is yours." On our return to Madiba's house I requested Copper to tell him plainly that he and his people were not to expect presents from the god-men who might come to reside at his town; that we did not intend to trade, but that our sole object was to impart religious instruction. Madiba replied that he heard what I had said, and would communicate the intelligence to all the people. Shortly after he asked John King whether, like some of the white men who came to Bimbia to trade, I was in the habit of beating black men; and on being told I was entirely different from such men he said he believed so, or I would not have brought them such good news respecting a future state.

With earnest longings for the enlightenment and conversion of Madiba, we left his town at three minutes before five, and eleven minutes after five entered the Bunjo district, and passed the towns of Bepingge and Bomani, which are very near each other.

Seventeen minutes after five we arrived at Mekwalle's Town. This man is the father of Bepingge and Bomani, and is the most healthy individual in that part of the country. He is advanced in age, and according to the course of nature cannot be far from the gates of death. I explained to him the object of my visit, and requested him to assemble his people, which he readily promised to do after dinner. At the appointed time about eighty people assembled, and listened very patiently to the solemn truths of the gospel; but would not at all believe that Christian teachers would in time settle among them. I am not at all surprised at their incredulity, for unacquainted as they are with the benevolence which the gospel inculcates, it cannot but appear an anomalous thing that people should leave their country and come to reside among them, not for the purpose of gain, but only to do them good.

Wednesday, May 1.

Early this morning Madiba came to see me, and evinced much affection. May the Lord move his heart to favour the missionaries who may settle in his district, and not only so, but renew his mind and adopt him into his family!

At seven o'clock our party left Mekwalle's Town. Five minutes after eight we passed a large farm in the Bunjo district. Indeed from this time till half-past nine we passed a number of farms, some of them rather extensive. The country in this district is well wooded.

Ten minutes before nine we entered the Mobeta district. Seeing one of our carriers with a few plantains, and knowing that he had taken them from the farm through which we were passing, I mentioned the circumstance to John King, in order that he might speak to the man about the impropriety of taking what was not his, but learnt that any person in passing a farm may, if hungry, take a few plantains, or cans, or any other edible without being regarded as a thief.

At fifteen minutes before ten we came in sight of a large stream running in a south-easterly direction, called Kumbé. The river and country in this vicinity reminded me much of the Bog Walk River in Jamaica, and induced a few thoughts respecting my dear native country. Twenty-five minutes before eleven we crossed the stream just alluded to, which is about forty yards at the fording. A splendid settlement might be formed on the banks of this river. The country is well wooded, the soil excellent, and there is abundance of water.

Ten minutes after twelve crossed a stream. Near the fording was a beautiful waterfall. The fall is about twenty feet, and at the landing of the water there is a basin about sixty yards in circumference.

Twenty-five minutes before one we entered

the Gijangu district, and crossed a small stream called Musunggu. Ten minutes before one we came in sight of another creek, and crossed a small stream which flows into the creek. We arrived at Bupe's Town, in the Gyangu district, at eight minutes after one. There are three towns near each other in this district, whose chiefs are called Bupe, Ngeke, and Ekeme. Shortly after entering the Mobeta district I discovered that John King, in order to arrive home to-day, had passed through a wood, so that from the time we left Mokwelle's Town in the morning, we did not see a single person till we arrived at the Gyangu district, which is situated on the coast a short distance north of King William's Town. The sea being too high to enable us to walk along the beach to Dick Merchant's Town, from whence there is a road or tract to King William's place, our party got into a canoe, and returned home by sea.

We arrived safely at John King's Town about half-past four, where I met Mr. Duckett on his way to Macko's Town to instruct the people, and was thankful and happy to find him in good health and spirits. On reaching King William's Town the children ran from all directions to greet me, and seemed very glad that I had returned in safety. I assembled them in the house, sung one of their school songs, and dismissed them with prayer.

Thus, my dear sir, I have endeavoured to furnish a brief, and I fear uninteresting account of my tour. The grand object of my visit has, however, been attained, and with that I am satisfied. I have discovered that the way is opened for the introduction of the gospel from Bimbia to the Camaroons Mountains, and I have no doubt much further in the interior. Land has been received for the establishment of our first station, where I

hope myself to settle in a short time, and from whence the glorious gospel will yet diffuse itself far and wide, not only among the Isubu tribes, but among other nations of Africa. May the great Head of the church qualify us for our work by imparting every necessary grace and gift. I need hardly tell you that much, much devolves on our dear friends in England, Jamaica, and other parts of the world where they know and experience the blessedness of the gospel. Oh that the church may always be found at her post, and daily become more diligent and zealous in this best of all works. I cannot too strongly press upon the Christian public the necessity of furnishing garments for distribution in Africa. Our female friends in England and Scotland have already exerted themselves nobly in this benevolent work, but I hope they will continue to send other supplies from time to time.

I must not forget to mention that one of the most pleasing facts which I learnt in my journey was, that there were very few slaves in that part of the country. When the people were at one time very noisy at Manja's place, I requested John King, if possible, to command silence. His reply was: "Oh, what a pity all the people in the bush are free; we cannot get them to be quiet when we like." The information made my heart leap for joy, and rendered the noise far less disagreeable than I at first considered it.

The districts I have visited are to the north-west of Bimbia. I expected before now to have seen several others to the south-west, but the arrival of dear brother Clarke on the 1st instant, with the house which was given him by the Jericho people, and which is being erected here, has hindered me from carrying my intention into effect, my time being now occupied in looking after the building.

FERNANDO PO.

Our latest intelligence from Africa bears the date of October the second. Mr. Clarke had then received information of the insuperable difficulties which the Committee had met with in their attempts to obtain a suitable steam vessel; and expresses, as might be expected, great disappointment and sorrow. The good work was however proceeding, both at Fernando Po and on the Continent; and before long we trust that he and his fellow labourers will be cheered by the arrival of the Dove, which, though it cannot answer all the purposes of a steamer, is thought by competent judges to be admirably adapted for the use of the missionaries as a sailing vessel. The following are extracts from Mr. Clarke's most recent letters:—

I think God is giving us prosperity here. The teachers are all at work. No heavy sickness is upon any of us. Three towns which have long refused us liberty to build school-houses now agree. These are Banappa, Bas-

sith, and Reholah. At Bassipu, the old king lives and is favourable. Many children attend the school; and at Reholah the dear little creatures ran after me so much that one of the old men used this as an argument why I

should not come among them to live, lest I should teach their children to act differently from their forefathers. "See," said he, in an energetic speech, "how the children follow him in a crowd already." . . .

Brethren Merrick, Ennis, Bundy, and two carpenters are at Bimbia. Brethren Duckett has come to take over Mrs. Duckett; and Mrs Fuller intends likewise to return as soon as possible. Brother Gallmore is with his wife and family at Bassipu; and Mr. and Mrs. Trusty are at Bassualla. . . .

I have a large class of natives each sabbath I am here, and teach them from my manuscript class book. A sensible, middle aged man, has attended regularly, but in all his native habiliments. I conversed with him on this subject. He replied, "Have patience with us, we cannot learn all at once; when you said keep the sabbath, we laughed, and thought we would never do that; now we do it willingly. You tell us to cut off our clay, not to cut our children's faces, and such things; by and bye we may do these things, but we cannot do all at once." I told him we gave him good advice; but would never force him to do any thing but of his own free will. Yesterday I had five men from Rebolah,

for a goat, in payment for work. The king sent a fork by one of them (which I gave him when last there), to convince me, by my own present to him, that he had sent the men, and that they did not deceive me. These men first asked me to read my book to them. I next showed them some pictures, but they disliked the view of a human skeleton, and requested me to read again my book to them. Afterwards they wished to see the compass, and some other curiosities; and a third time asked me to read more in their language. They repeat the sentences after me; and I believe retain many of them in their memory. When they understand the meaning they look pleased; when it is too great a mystery for them they look thoughtful, and seek an explanation through my interpreter. The king of Bassipu has had a mixture made to prevent the white teacher from having power over him to induce him to forsake the customs of his forefathers. At Bassikatto the people wish to have Mr. Ennis sent to them again. All the things in his house were quite safe, as far as the natives were concerned. The king had hung the key and a charm at the entering, above the door, and only the wood-ants disregarded the intimation.

ASIA.

CALCUTTA.

A letter from Mr. George Pearce has been received, dated Intally, Calcutta, Nov. 14, 1844, containing the following recent intelligence :—

I am thankful to say that I am pretty well recovered from the indisposition of which you may have heard in the letters from Calcutta of the last month. May my renewed health be fully devoted to my Redeemer's service! We have received too, good tidings from Dr Yates, who is at the Sand-heads. His strength has rapidly returned, and we therefore hope that he will be spared a while longer to carry on his important labours in the translation and revision of the scriptures.

Brother Makepeace and his wife arrived

safely about a fortnight since quite well, as did also Miss Moore; but she, poor thing, has been since called to mourn the death of her aged father, who was called to his rest, after a residence of nearly forty years in India, by an attack of cholera. He was eminently a good man. The brethren Small and Makepeace, with their partners, leave us on Saturday to proceed to their respective stations, at Benares and Muttra. The whole of our mission circle here meet at my house this evening to commend them to God in prayer.

From Dr. Yates a letter has been received by Dr. Hoby, dated Sand-heads, on board the H. C. Schooner, Cavery, Nov. 7th, of which the following is an extract :

Here I am for the benefit of the sea air, having been laid aside from all work for more than six weeks. Mrs. Yates is with me, and the lady of the captain is on board, so that though absent from home I am treated with

every kindness just as if at home. I have derived the greatest benefit from the change of air, am now able to enjoy my food as usual, and am looking forward to a speedy return to my beloved labours. The complaint from

which I have suffered a great part of the year has been dyspepsia, which at the close of the rains terminated in dysentery. This has been a year of very general sickness in Calcutta, and of great mortality. I have only been a sharer with many others; and I know that these or some other afflictions are common to my brethren that are in the world.

In returning to my work I am resolved that my attention shall be directed to the scriptures more than ever, and to such works only as will fit those coming out to enter more speedily on their high vocation. I have therefore determined to give up the secretaryship

of the School Book Society, and though this will be a sacrifice of more than £100 a year, yet I cheerfully make it, seeing that more important objects demand my attention, and the time must now necessarily be short in which I can attend to them.

It is a great pleasure to me to think that when I am gone, there is another preparing to carry on my work. My friend Wenger has the greatest aptitude for the work, and if I am permitted to see him as far advanced in Sanscrit as he now is in Bengali, I shall say, "Now, Lord, let thy servant depart in peace."

MONGHIR.

Mr. Lawrence writes to Mr. Brawn, Nov. 6, 1844, as follows:—

During the last month our English congregations have been lessened by sickness. It has been a sickly time. Several of our members have been, and still are very ill. A few days ago we were called to follow our oldest European member to the tomb. He was baptized by Mr. Chamberlain about twenty-two years ago. Now only two members

remain who received baptism at his hands; Nainsuke, our native preacher, is one, and Mrs. Page, the widow of Captain Page, the other.

Myself and family have all been ailing for some weeks. My dear wife has been very ill, and though now better, she is unable to bear excitement or much exertion.

HOME PROCEEDINGS.

JUVENILE MISSIONARY HERALD.

This publication, designed for the use of our young friends, has already met with a reception which encourages the hope that its circulation will soon be very extensive.

In the expectation that most of the friends of the Society will obtain either the Herald or the Juvenile Herald, the Committee have resolved on the discontinuance of the Quarterly Papers. A material saving to the funds of the Society will thus be effected, and missionary intelligence will be no less widely diffused.

THE MISSIONARY VESSEL.

Before these pages come into the readers' hands it is hoped that the Dove will have commenced her voyage towards Africa. In addition to the friends mentioned in our last as about to proceed in her, we have to add the name of Mrs. Prince, who having found it necessary to bring her afflicted daughter to this country, is eager to embrace so favourable an opportunity of rejoining Dr. Prince in Fernando Po, though her stay here has been exceedingly short. May a prosperous voyage be vouchsafed by Him who rules the winds and the waves, to this interesting company!

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of December, 1844.

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Annual Subscriptions.				BEDFORDSHIRE.	
Priestley, Mrs.....	2 2 0	Tritton, Joseph, Esq., for African Schools, Clarence	2 2 0	Biggleswade—	
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Do., Sunday School	0 6 5	New Year's Gift, for		Bond Street—	
Beaulieu—		"Dove".....	5 0 0	Collections.....	10 6 1
Burt, Rev. J. B.....	10 0 0	Sherring, E. B., & E.,		Contributions.....	14 8 11
Broughton—		for "Dove".....	1 0 0	Do., Sun. Schools	2 8 6
Collection.....	7 17 6			West Street—	
Contributions.....	9 1 0	STAFFORDSHIRE.		Collections.....	11 4 10
Do., Sunday School		Walsall—		Contributions.....	2 11
Girls.....	0 8 8	Contributions, by Mr.		Do., Sun. Schools	2 0 0
Romsey—		R. Hamilton.....	3 2 0	Chichester—	
Collection.....	7 2 0			Collections.....	3 16 0
Contributions.....	5 7 8	SUFFOLK.		Contributions.....	1 9 3
Do., Sunday School	0 12 11	Aldborough, on account	1 0 0	Forest Row—	
Wallop—		Aldringham.....	1 10 6	Collections.....	2 1 9
Collection.....	2 0 7	Becles.....	6 12 4	Boxes.....	0 18 10
Contributions.....	2 14 1	Bilestone.....	2 15 0	Hailsham—	
Do., Sunday School	0 5 0	Bury St. Edmunds (Ju-		Collections, &c.....	6 0 0
		venile Society about		Hastings—	
HEREFORDSHIRE.		£13, particulars not		Collections.....	9 12 9
Ryeford—		received).....	38 13 0	Contributions.....	3 16 10
Collection.....	4 2 0	Charsfield.....	0 15 6	Do., Sunday School	0 16 1
Contributions.....	2 13 0	Clare.....	2 0 2	Horsham—	
		Crowfield.....	0 16 1	Collections, &c.....	1 17 11
HERTFORDSHIRE.		Eye.....	12 0 0	Lewes—	
Ware—		Framsden.....	1 3 2	Collections, &c. (two	
Contributions, by Mr.		Friston.....	0 18 3	thirds).....	15 12 0
B. Medcalf.....	3 10 0	Grundisburgh.....	7 1 2	Contributions.....	7 7 0
		Hadleigh.....	0 7 4	Midhurst—	
KENT.		Halesworth—		Collections, &c.....	5 3 9
Ashford—		Bayley, Mrs.....	0 10 0	Newick—	
Collections.....	7 10 6	Horham.....	7 7 0	Contributions.....	7 12 10
Bexley Heath—		Ipswich—		Rye—	
Sunday School.....	0 1 6	Collections—		Collections, &c.....	3 8 6
Margate—		Public Meeting.....	11 1 7	Uckfield—	
Cobb, F. W., Esq., for		Stoke Green.....	12 3 7	Collections.....	3 15 0
African Saw Mill.....	2 0 0	Contributions, do.....	19 6 0	Contributions.....	9 8 8
		Laxfield.....	2 2 6	Do., for Translations	1 0 0
		Otley.....	3 8 1		
		Ratcliffesden.....	1 1 8		
		Somersham.....	1 10 9		

IRISH CHRONICLE.

PREJUDICES AND FACTS.

THE contributions we have had to acknowledge from time to time, during the past year, are a pleasing proof of the growing interest felt in the Irish mission. Hence, the tone of the Chronicle has lately been more joyful; less of admonition and rebuke; more of congratulation and of hope. The expression of gratitude, rather than the utterance of complaint, has been our duty and privilege.

Notwithstanding, we hear now and then, the question reiterated, "What are you doing?" The prejudice is not yet silenced, "that missionary effort is of no use in Ireland." Some want more information, others say, give us facts, not opinions. We are constantly endeavouring to meet *both* these demands. But time is needed for the first. We cannot be everywhere at once. But we can point to the Chronicle for the last. Are there no facts in it which *prove* the usefulness of our mission? Come, brethren, read them, and remember your prejudices are only opinions; and it may be mistaken opinions.

There has been a steady supply of information from our schools, readers, and missionaries. We have tried hard to give, from the correspondence of our honoured brethren, a proportionate view of their operations. All things considered, their success has been great. The state of public opinion and feeling in Ireland, affords ground for hope that it will be greater still. We cannot *increase* our agency—we have not the means. But read the facts we lay before you month after month. They encourage our friends. They will ere long, extinguish prejudice; the last thing to surrender to the force of truth.

Mr. HARDCASTLE, writes under date of December 27, 1844:—

"I have much pleasure in reporting a good attendance on our Lord's day services, and the increasing diligence of our young friends who have recently commenced a weekly Dorcas meeting, and also a meeting for prayer in one portion of the city, where it is likely to be very useful."

Mr. MCCARTHY, says, Dec. 5, 1844:—

"I was at Tullamore on the 25th of last month. We are greatly checked here by the badness of the place we meet in. It was reviving, however, to see so many persons anxious for the bread of life. The prejudice raised by the high church party, against our denomination, is fast dying away. The people as rational creatures, are beginning to assert their right to receive the word of life from whomsoever they think dispenses it most faithfully."

"On Lord's day, Dec. 1, I preached at Rahue. The schools, as you will see from the rolls, are in a thriving condition. The priestly interdict we had some time ago, is vanishing away. Satan cannot stop the work of God."

Mr. MULLARKY's communication of the 23rd Dec. will be read with interest:—

"Since my last I have had an interesting tour round Clough-Jordan, Palace, Castle-otway Mountains, Nenagh, Brookfield, on the verge of Lough Derig, and Portumna. In each place I found the people anxious to hear the gospel. I am endeavouring to arrange for a tour through the remote parts of Galway, *those parts which have not been visited by any other missionaries.*

"The congregations at Bier have considerably improved, particularly in the evenings. At the other stations the attendance is steady, and the respectful attention which romanists, in this neighbourhood, pay to the reading of the scriptures, exceeds anything I have experienced in the province of Munster. I am sure of being heard with attention, in any house I enter in this parish, and the Lord has already blessed my efforts among the people."

Mr. ECCLES, in a recent letter again urges his plea for more help in his district. That he needs it the following facts will show:—

"I have succeeded in opening two new

stations, both of considerable promise. One is Garvagh, a village nine miles from Coleraine, the other Ballynaeally, a rural district, distant about six miles. In villages and small towns, the people are so much under the observation of their clergy, and so fearful of giving them offence, that it is only in a remarkable case they will dare to attend our preaching. In the rural districts they are neither so swayed by interest, so shackled by prejudice, and consequently they attend more freely. I find too, my "solemn appeal" has met with a cordial welcome from several in this neighbourhood. In every point of view, I have considerable reason to thank God, and take courage.

"I am also invited to another quarter, about thirteen miles distant. It is represented as an important opening. The right of private judgment is beginning to make way here also. You may scarcely understand this; but among protestants, as well as romanists, disbelief of their respective standard is attended with the infliction of pains and penalties; not certainly bonds and imprisonments and death, but of a nature more subtle, and equally distressing and potent.

"*Coming events cast their shadows before.*" The arm of the Lord is evidently bared for the overthrow of his enemies. Popular ignorance, and consequently servile submission to the clergy, are gradually disappearing. Our operations are but as it were *commencing*. Difficulties of every kind stand in our way. The wall must be built in troublous times. We must sow the seed, and wait till God gives the harvest. The grandest work is not the soonest accomplished. Give us, then, thou Glorious One, to whom the residue of the Spirit belongs, the faith, the grace, the patient hope we need!"

MR. BATES, in his last communication, mentions a *fact* which deserves the notice of all our readers; and we earnestly beg them to consider it:—

"I have visited Skrew, Coolaney, Dromahair, and other places, during the month. It is a *fact* that opposition is increasing, *not from romanists, but from the clergy and landlords of the Protestant Church*. They are the greatest obstacle we have to contend with, in diffusing the truth, except the enmity of the carnal heart. They say to their tenants, "if you go to hear dissenters preach, you shall leave my property;" and then the matter is at an end. I would wish to be as gentle as a breeze of a summer's morning, if it were calculated to do the least good; but I plainly perceive that moderation in dissent is of no avail. In itself it is an unpardonable sin. To be on their side in theory, while we are dissenters in practice, will procure no mercy, while state churches are in power. Generally speaking, they torment, harass, or de-

stroy, those whom they cannot subdue, or convert. When nothing but the extinction of dissent will satisfy a people among whom you dwell; and nothing less than equal rights will satisfy the friends of civil and religious liberty, what is to be done? O for a spirit of living faith in the principles of divine truth, a holy prayerful life, with dependence on Jesus! Then the consistent friends of liberty and religion will be *too strong* to be violent, and *too calm* to be overcome. Though this opposition, in most places, is systematic and powerful, yet, in most stations *I had larger congregations, this last month, than I ever had before.*"

This sort of opposition, though a calamity is often overruled for good. We subjoin a testimony to both these facts. JOHN MONAGHAN writes December 19:—

"I mentioned in my last, with deep regret, the continued opposition with which we are assailed. I have now to say, that every possible effort is still unsparingly made, to prevent the spread of divine knowledge. Blessed be God, these efforts, are, in a great measure, vain. The more they persecute, the more the persecuted are becoming steadfast, in insisting on their right and claim to read and study that word which can make them wise to salvation.

"From the people at L——, which is, perhaps, one of the places where there has been most of it, I have received an invitation to hold meetings for scripture reading and prayer. The meeting held in my own house, during the winter, has not been in vain. Two young men who then attended, and who have through it been brought to see their own sinful state, called upon me, a short time since, and wished to commence similar meetings at each of their own houses, as they hoped the Lord would mercifully bless these meetings to others, as they had been to their own souls. I have now to add that their efforts seem to prosper, and that considerable good will result from their labours."

Here is another fact, which will not only be read with surprise and pain, but which will show that our brethren in Ireland have need of patience, meekness, gentleness, and love. It is from a letter of THOMAS COOKE'S, dated Dec. 21:—

"I had lately to meet the curate of this parish who had been trying to put down our prayer-meetings. He came to preach in a house at K. where I hold one, and before he began he said our people were ignorant and narrow-minded. He said, 'Perhaps the baptist now is here, and now let him come forward.' After the sermon was over, I stood up and defended myself from his attack. The people listened with great attention; and after proving from the scriptures our doctrines and

practice, he acknowledged that immersion was the practice of the apostles, but it was changed, and *sprinkling would do quite as well*; he got into a passion with me, and said that baptists might go and duck themselves in puddles as often as they liked; they were worse than papists, and that he would as soon meet the devil as a baptist! I begged him to be so kind as to hear me; and not to take all the time and conversation to himself. After his anger was over, I went over many scriptures to show that from Abraham to Christ and his apostles, all true believers worshipped God according to the dictates of their consciences,—that it was not according to scripture to preach in a bad spirit, nor agreeable to Christian character to go about breaking up little prayer meetings. He went away, but the next morning sent a man to apologize for his conduct.”

—
Surely such statements as those furnished by ADAM JOHNSON in his communication of the 14th ult. will awaken gratitude and hope :—

“I have reason to believe, from observation, that men are very much upon the inquiry, caused by the different charges the priests have made at the wells, lakes, stations, fasts, &c. Frequently, before I have time to introduce any thing spiritual, some one or other of the romanists will do it. One who resides here, lately made some very interesting remarks on the scriptures, and I have reason to believe the scriptures are making a very powerful impression on his mind, and that he will soon throw off the yoke of bondage. Respecting another with whom I have often conversed, my labours have not been in vain. I found him a few days ago, *exhorting others on scriptures which I had read, and doing it in the presence of many more*. He was hearing you the last time you were here. He often converses with Miss S. and Miss G. and says he finds their instructions very profitable. I trust he is under the teaching of the Holy Spirit. There are many who are thirsting for a further acquaintance with the oracles of God. Indeed not a day passes, but I have opportunity of reading and conversing with such inquirers.

“I am fully persuaded many of these would renounce the church of Rome, and all its errors, but for fear of persecution. Some have confessed to me that they would fear for their lives if they did. It is, however, truly delightful to hear many poor romanists telling what Christ has done for their souls.”

—
WM. McADAM, in a letter of the 22nd November, mentions several striking instances of similar usefulness. Two or three are selected, and we trust it will

be remembered that they are only selections from a mass of facts :—

“I went on the 4th to B. and had an opportunity at the house of Mr. L. of making known salvation by Jesus. Many romanists were present. One of them could read, and after a little conversation, he asked some absurd questions about the devil, when he was created, and when he was cast out of heaven. I merely said your questions tend to no profit, and turning to the rest, in a mild and serious manner, spoke to them of the scriptures. I gave an Irish testament to this man who could read, and we read together, verse about, many suitable parts of truth. One man, who was near me, asked many important questions. I answered him as well as I could. We read more; I expounded. The man before-mentioned suddenly got up, and asked Mr. L. some questions about worldly things, when a Roman catholic, who had paid great attention, exclaimed, ‘See how the devil is tempting him, at this moment, to rise from hearing the word of God, and turn again to folly.’ I was really amazed, but delighted to hear such words from a papist. Many more questions were put to me, and they all thanked me for my instruction. This person particularly said that the questions were put solely for the sake of information.

“At another place, on the 15th, in the house of a nominal protestant, several romanists came to hear me read and explain the scripture. One man tried to interrupt us by asking a companion to sing a profane song; but another rebuked him for it, telling him it was sinful to sing such things.”

Again on Dec. 19, in the same journal, we find, among other intelligence, the following :—

“On the 12th, 13th, and 14th, I had many grand opportunities of reading the scriptures. One romanist called at Mr. L.’s purposely to receive instruction. I read in the Irish testament, and translated them to others, several portions of Romans, Titus, James, and Peter, in order to show that there is but one church, composed of all true believers, one Shepherd, Jesus Christ, and one faith, and one baptism. I gave them several tracts, ‘On the Novelties of Popery,’ ‘Have you heard the News?’ ‘Repeal of the Union,’ &c., for which they thanked me. The person first mentioned came along with me seven miles, to have more conversation. He told me he thanked God he had learned to read, for his father had often kept him from school to obey the priests, but he used to steal away to school in spite of them, and got some learning. And now, said I, what do you think was the priest’s reason for preventing their people reading the scriptures. Oh, said he, for fear the people would get a knowledge of them, and surely if they did their gains would be gone.”

The following is interesting as giving a good notion of the way in which the readers carry on their work, and adapt their plans to circumstances. It is from PATRICK BRENNAN's letter of the 20th ult. :

"In going from house to house, reading the scriptures, I leave tracts for the people to read, and when I come again, I take these and give others in exchange. This is the most useful way to dispose of the tracts, as they will be careful to keep them safe, and also to read them ; for I generally ask them questions about what they think of such and such a tract, or what did they see which they did not like. This gives an opportunity of speaking more fully on the subject.

"Last week I visited a poor old man that was very ill. When I went into the house I found a good many neighbours. Some said he was a good neighbour, others that he had a good heart, and all uniting in the remark, God help others, if *he* was not happy. I told them not to be deceiving the man, telling him he had what he never possessed, a good heart. I read several passages which speak of the heart of man being deceitful above all things, &c. They listened with deep attention, and the poor sick man said often, while I was reading, 'That is the truth. May the Lord bless you that is reading that blessed book.' I endeavoured to direct them all to Jesus."

POSTSCRIPT.

We beg our friends to look to Ireland just now, and to view the *facts* here before them, in connexion with two important events in that country. The Roman Catholic mind is deeply agitated by the apprehension of a union between their church and the state. The signs, to them, are the Bequests' Bill, and the Pontiff's Rescript. At the same time a *majority* of the prelates of the Established Church have again taken the field against the national system of education, thereby reviving the whole spirit of domination and injustice. Who can take advantage of these things but the Voluntaries? Do they present no ground of hope? Oh! when will you come up to the help of the Lord against the mighty? The work must be done. Come with us and engage in it. If you share its anxieties and toils, you will share its triumphs too.

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				E. a Donation.	0	10	0
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